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SELECT SPECIMENS

OF

GERMAN LITERATURE

FROM

NATURE AND HUMAN LIFE

SELECTED BY

SERIES OF GRADUAL EXERCISES FOR ENGLISH AND FRENCH
TRANSLATION.

Published under the sanction of the Board of Education, and
of the Council of the Royal Society of Arts.

BY

GRUBER, KESSELMAN, & WILDERMUTH.

STUTTGART.

EDWARD & SON.

1853.

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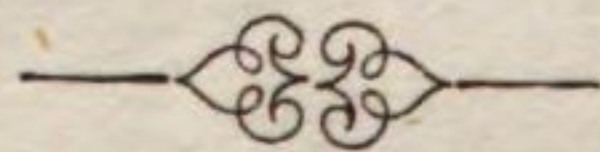
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TRANSLATION.

Published under the Direction of the Rev. Fr. G. Kapff, Member of the Royal
Board of Education,

by

GRUNER, EISENMANN & WILDERMUTH.



STUTTGART.

E B N E R & S E U B E R T.

1852.

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OF
GERMAN LITERATURE,

C O M P I L E D

BY

FR. GRUNER.

TRANSLATED INTO ENGLISH

BY

M. THOMAS.

Vol. I.

STUTTGART.

EBNER & SEUBERT.

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Vol. I.

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FRANZ SEUBERT.

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I. PICTURES OF LIFE.

1. THE FAVORITE SPOT IN THE GARDEN.

In the garden of my parents, there is a deep spring, the water of which is clear and cold. — On its high banks grow various kinds of grass, interspersed with white and yellow flowers. The branches 5 of three tall lime trees form a roof of foliage. Under one of these trees my father has laid down a soft turf-bank, upon which I often sit for hours, with my books, and think no king as happy as myself.

2. IMAGES OF LIFE.

10

1.

A wise father walked about a beautiful garden with his son. The garden was adorned with many trees, and all kinds of flowers. An active gardener reared the plants with care; he watered them, cleared the earth of weeds, and thus prepared them for the blessing which comes from above. The father said to his son: "Human 15 life is a garden, good works are as beautiful flowers and fruitful trees; but the gardener who plants and cultivates them, is the good purpose of man. Be wise, my son!"

2.

A pious father sat with his son upon the high bank of a large river. They watched the white sails of the quickly passing 20 ships. The father spoke thus: "The river is an image of human life; the mariners float merrily down to the vast Ocean; man passes through this earthly life, on his way to his everlasting habitation. May the hope of another life always be the sail of thy ship, my son!" 25

3.

A father stood with his son on the edge of a rapid brook, which glittered in silvery lustre amongst the shadows of many branches and thick foliage. The father said: "Through many centuries this little brook has sent forth its pure, undulating waters
5 to refresh the meadows of the valley. Each moment we see new water hastening by, and still its depth, and clearness are not diminished. It is because the water flows from a pure and living source. The thoughts, words, and works of man, resemble a brook, running through life. This brook too will always produce new and
10 pure water, if its source be preserved fresh, and untainted. The source is the human mind; all that proceeds from a noble mind, is good, and beautiful."

3. LIFE IN THE CREATION.

The birds fly through the air, hop on the twigs and branches,
15 and some swim about, in the water. The stag runs swiftly, and the huntsman cannot overtake him on foot; the squirrel swings from tree to tree; all the beasts of the earth are moving, from the beginning of the creation until this hour. And this life will last till the end of the world, for it is pleasant in the eyes of God;
20 and as the heart of man leaps with joy, even so do legions of angels leap, at the sight of the happiness of the creature. Thus every where is mirthful life, and motion; and pure joy is no sin before God. — It is therefore no sin, when children are merry, and enjoy their life in a happy circle. It well becomes the boy
25 to fly like a bird on the smooth ice; to climb courageously the height; to swim the rivers, and to exercise his body. It becomes only the old man to sit in the chimney-corner in winter; but the boy should accustom himself to the cold; that once a man, he may be a man in winter too.

30

4. THE OLD MAN AND THE YOUTH.

Geron, an old man of eighty years, sat before the door of his country-house, rejoicing in the bright autumnal morning: his eye resting, now on the blue mountains, which rose in the distance, now on the blooming great grand-children, who played
35 before him. At the same moment a youth from the town approached the old man, and wondered at his happy and cheerful old age and ruddy countenance. The stranger expressed his astonishment to the old man, that he enjoyed such strength and spirits, and questioned him thereabout; upon which Geron rose up, led the stranger
40 into the orchard, and showed him the high and magnificent trees,

laden with delicious fruit, the sight of which delighted the heart. Thereupon the old man said: "Do you also wonder that I now enjoy the fruit of these trees? See, my son, I planted them in my youth; here you have the secret of my happy old age." The youth nodded to the old man, for he understood his words, and took them to heart.

5. STRIKING ANSWERS.

1.

A rich citizen came once to the philosopher Aristippus, disciple of Socrates, and begged him to take his son under his instruction: as the celebrated master however demanded a considerable sum of money, the father, who was ignorant and avaricious, became alarmed, and cried out: "What! for that sum I can buy a slave, of which I am so much in want!" — "Do so," answered the philosopher, "and then you have two of them!"

2.

Cleanthes once was asked: "who is the richest man?" The sage replied: "He who has the least wants."

3.

Rutilius Rufus opposed the ignoble project of one of his friends, whereupon the latter cried out, with the greatest indignation: "Of what use is all your friendship to me, if you will not even do what I ask you?" — "On the contrary," replied he, "what use is your friendship to me, if, on your account, I must do evil?"

4.

As Socrates was about to drink the cup of poison, one of his disciples exclaimed weeping: "Alas! that thou shouldst die thus, innocent!" The noble man replied: "wouldst thou that I were guilty?"

5.

A man, who had grown rich through dishonest means, started up in the night at every noise, always imagining people wanted to rob him. He thus once obliged his servant to search every where with him; yet no one was to be found, — still the master exclaimed: "There certainly is a rascal here; John do you see none?" — "Besides yourself, I see none," replied the servant.

6.

"How strong is your King's army?" enquired a French general, of a Prussian prisoner, in the Seven Years' war —

Prussian: "As steel and iron."

Frenchman: "I wish to know how many you muster!"

Pr.: "As many as the stars, I see in the heavens."

Fr.: "Are they such as you?"

5 Pr.: Far better, I am the worst — else, I had not been made a prisoner."

7.

Henry the fourth, King of France, once said to a German who was then in Paris: "Your Grace does well to travel in France; here you can learn chivalrous exercises, refined manners, and
10 above all, languages. — But what could we Frenchmen learn from you Germans?" — The young Prince calmly replied: "*Modesty!*"

6. THE PRECIOUS STONES.

A rich Chinese felt proud in wearing a dress, which was trimmed all over with precious stones. An old ill dressed monk
15 met him in the street, stood still before him, eyed him from head to foot, bowed himself to the ground, and thanked him for his gems in the warmest manner. "My friend," said the rich man, "I never gave you any." — "Certainly not," replied the monk, "but you have given me an opportunity of seeing them, and you yourself
20 have in them no further enjoyment. The only difference between us then is, that you have the trouble of keeping and wearing them, whilst I am spared this charge."

7. THE POISONOUS BERRY.

(A painting.)

25 The painting which I saw yesterday, terrified me as much as if I myself had been in danger. In the picture was represented a field of rye; a woman was bent down cutting the yellow stalks with a bright sickle; behind her, towards the foreground, lay some sheaves already bound. On the right hand side of the field, extended
30 a thicket, at the entrance of which stood a tree, and under this was seen a poisonous plant, with a dark red berry. I immediately recognized the poisonous fruit, but the little girl who stood beside the plant, did not know it, for she had her hand stretched out and would pluck the berry. The busy mother did
35 not see the danger which threatened her child. I almost thought I should call out to the girl, or bring the poor mother quickly to the spot. Behind a hill one could see the point of a church steeple and extending along the summit appeared the churchyard, with its crosses.

8. THE DEADLY NIGHT-SHADE.

A father was rambling with his two children, a boy and a girl, upon the hills; they amused themselves searching for strawberries, which grew profusely on the wayside and in the dale. The father suddenly heard a loud scream of delight from the children, and 5 wondered, what they could have found; he stepped towards them and saw that each child carried in its hand a beautiful fruit like a cherry, and looked at it, intending to eat it. — But the father took the cherries from them, threw them on the ground, and trampled them before their eyes; after which he tore up the plant out of 10 the earth, and trampled it under his feet, together with the cherries which were on it. Thereupon the two children began to grumble and look much displeased at their father. The father, however, kept silence, and walked on; at length the children began to question him, and said: "How could you, dear father, destroy the beautiful 15 fruit, and our pleasure? why did you do so?" — "Children," answered the father, "had you eaten this fruit, it would have been your death, it was night-shade, a deadly poisonous plant." The children looked down ashamed, and, thanking their father, said: "Dear father, why did you not tell us this before? then we would not have 20 vexed you with this foolish grumbling." The father answered: "Just your grumbling, and ill humour, prevented my telling you — did I ever forbid you to gather the sweet and wholesome strawberries? now you know what enjoyment I deny you."

9. THE WOODPECKER AND THE PIGEON.

25

A woodpecker and a pigeon had been to visit a peacock. "How did you like our host?" enquired the woodpecker, on their way home, "is he not a disgusting creature, his pride, his ill made feet, his disagreeable voice, are they not insufferable?" — "I had no time," replied the good natured pigeon, "to observe all this, for 30 I had enough to do to admire the beauty of his head, the exquisite colour of his feathers, and his majestic tail."

10. THE ASS.

A donkey was laden with salt; he came to a brook, stumbled, and fell into the water. As he rose up, he felt that his burden 35 had become much lighter, for a great part of the salt had melted. This he observed with joy, and the next time he came that way, laden with sponges, he laid himself purposely down in the water, hoping that the same might happen to his burden as before. But the

sponges, soaked through with water, became so heavy, that the ass could not rise up again, and was drowned under his burden.

11. THE OFFENDED DERVISH.

The favorite of a Sultan threw a stone at a poor Dervish, 5 who asked alms of him. The ill used priest did not dare to say anything, but picked up the stone, and took it with him. "Sooner or later," thought he, "I shall certainly find an opportunity to revenge myself, with the same stone, on this haughty and cruel man."

Some days later he heard a noise in the street, enquired and 10 found that the favorite had fallen into disgrace; and that the sultan just then had him led through the streets upon a camel and exposed to the insults of the mob.

The Dervish hastily seized his stone, but soon changing his mind, threw it into the well, and said: "Now I feel that one must 15 never revenge one's self: for if our enemy be powerful, it is foolish and imprudent; if unfortunate, it is base and cruel."

12. FILIAL AND FRATERNAL LOVE.

A ship which was on its way to India, suffered shipwreck. Part of the crew escaped, and landed on the territory of the Kaffers; 20 the rest took to sea again on a vessel which they had constructed from the wreck of the foundered ship. The steer's man, who thought the little vessel too heavily laden, announced to the captain, that it would sink, unless a dozen of the crew were thrown over board. The lot fell, amongst others, upon a soldier. His younger 25 brother threw himself on his knees before the captain, and begged that they would throw him into the sea, instead of his brother. "My brother," said he, "is better able to provide for my father, mother, and sisters, than I: without him they will all be in the utmost distress; preserve his life and throw me into the sea, for 30 I can be of no use to them."

The captain at length complied with his request, and had him thrown over board. The young man swam six whole hours after the vessel, till he at length overtook it. All were touched by his perseverance; they took him into the ship again, and thus he saved 35 his own life, and that of his brother.

13. THE CLEVER SHEPHERD BOY.

In the Seven Years' war, a Russian soldier robbed a shepherd-boy of a sheep from the pasture ground. The boy implored him

to leave him his sheep, but the soldier was inexorable, and carried the animal off. The boy then ran to the colonel of the regiment, who promised to punish the soldier severely, as soon as the shepherd boy could point him out. When I see him, answered the latter, I shall certainly recognize him. The colonel ordered the 5 regiment out. When they were drawn up, the boy went at the rear of the ranks, and examined the men from behind. "Oh," said the colonel, "you will not find the thief in that way, one man's back looks like another's." "He whom I seek," replied the boy, "will look differently." He went farther, and pointed at last to 10 the sixth man, in the third rank. "Here colonel," cried he, "I have the sheepstealer." He drew from his pocket a piece of red chalk, and continued: "With this ruddle we brand our sheep, and with it, I made a mark on the soldier's swordbelt, that I might know him again. See colonel, here is the mark." — "Bravo," said the 15 colonel, "the idea is worth a ducat!" — "But who will give it to me?" asked the boy. — "I—you cunning fellow." He drew out his purse, and gave the boy the gold piece.

The soldier was obliged to deliver up the sheep, and would have been severely punished, had not the boy made intercession 20 for him.

14. THE WHISTLE.

I was but a child of seven years, relates the celebrated Franklin, when my relations, one holiday, filled my pockets with copper money. I immediately went to a shop, where they sold 25 playthings. The tone of a whistle, which I saw in another boy's hand, when passing by, delighted me so much, that I offered him voluntarily all my money for this one article. He consented. Well pleased with my bargain, I hastened home, where I whistled through every corner of the house, for my whistle gave me as 30 much pleasure, as it caused annoyance to the rest of the family. — When my brothers and sisters heard what an exchange I had made, they assured me, I had given for the whistle four times as much as it was worth. It only then occurred to me, what nice things I might have bought with the remainder of the money — and 35 they laughed at me so much for my simplicity, that I began to cry with vexation. Regret for what I had done, now caused me more anger, than the whistle had given me pleasure. — This occurrence, however, made such an indelible impression upon me, that it proved most useful in after-life. Often in after-life, when I 40 was tempted to buy something unnecessary, I said to myself: "Don't give too much for the whistle" — and saved my money.

15. THE FOX AND THE OTHER ANIMALS.

An Indian king ordered a public hunt. Preparations were made to surround an entire wood with nets, and many thousand men began to place themselves in a circle. The ring was still
 5 wide, and there were open spaces between the huntsmen. These preparations did not please the fox. "Make your escape," said he to the other animals, "whilst there is still an opening, or it will soon be too late." The strong lion, the swift stag, and the sly ape, laughed at the timidity of the fox, and trusted to their strength,
 10 speed and cunning. As the circle closed in, however, the men always advancing, and at last killing the imprisoned beasts with javelins, the fox said: "I am neither swift, nor courageous, but here I am in safety," and crept into a hole, which he had scraped in the mean time. The other animals were all killed or taken.

15

16. UNITY IS STRENGTH.

A peasant, named Michael, had seven sons, who were often at variance with each other. With quarrelling and wrangling, they neglected their work; so much so, that several wicked persons, taking advantage of this discord, even thought of depriving them of their
 20 paternal inheritance after their father's death.

The father one day called together his seven sons, laid before them seven sticks, tightly bound together, and said: "I will pay down a hundred dollars to him who breaks this bundle of sticks."

25 One after the other exerted his strength a long time, and each ended by saying: "it is quite impossible!"

"And yet," said the father, "nothing is easier!" He untied the bundle, and, with little difficulty, broke one stick after the other. "Oh!" exclaimed the sons, "in that way it is easy enough, any
 30 little boy could do that!"

The father then said to them: "As it is with these sticks, even so it is with you, my sons! as long as you hold fast together, you will be strong, and no one will be able to overcome you; but if once the ties of concord, which should bind you together,
 35 be loosed, it will happen to you as to these sticks, that lie broken here on the ground."

17. THE NOBLE MINDED JEWESS.

Martha, the mother of a deceased Jew, named Aaron, at Cra-
 cow, in Poland, lent money on pledges. A poor woman once
 40 brought her a prayer-book; the Jewess looked at it, and asked the

bearer, why she would choose a prayerbook to pawn. "It is all I possess," said she, "and my children have had no bread since yesterday." — "How much do you want?" asked the Jewess. — "If I could get two Polish florins," said the poor woman, "that would suffice, till the return of my husband, who is gone with linen to Germany." 5 — "There are two florins," said the Jewess, "and your book; I would be committing a sin, if I prevented you from praying to your God; if you be honest, you will pay me, without a pledge."

18. THE LAMB IN THE WOOD.

My way led me, in the heat of noon, through the cool shade 10 of a beech wood; under the trees there grew neither bush nor thicket; the ground was overgrown with long grass and verdant moss. It was only along the footpath, that some thick nut trees formed a kind of fence. Just as I turned one of the windings in the road, a nice little lamb met me, whose wool 15 seemed dipt in the white sunshine. The little animal came running towards me with hurried steps, and its eyes had a timorous expression; it wore a red ribbon round its neck, looked at me in alarm, and, leaping over the lower branches of the bushes, passed rapidly by. — Ah, thought I, you have certainly strayed 20 from your flock, if I only knew where they are, I would carry you on my shoulders to the shepherd! — may your natural instinct lead you to the right path! — The dear little lamb was hardly out of sight, when there came a great butcher's-dog, with his red tongue hanging out of his mouth, and behind him the butcher himself; 25 he had a little cord in his left hand, and asked me, whether I had not met a lamb.

19. THE TRAVELLER, THE TIGER, AND THE CROCODILE.

A traveller was wending his way along a narrow path, on the right of which rose a high range of mountains, on the left rushed by 30 a mighty stream. He suddenly observed a ferocious tiger descending the mountain, and hastening towards him. In order to escape him, he was about to plunge into the stream and endeavour to save himself by swimming, when a crocodile started up from the river. "Oh unfortunate man that I am!" exclaimed the traveller, wher- 35 ever I look, there is certain death!" With these words he sunk to the earth, full of unspeakable anguish. The tiger, already close by him, made a bound, and — fell into the jaws of the crocodile.

Do not despair even in the greatest distress! What at 40

first often appears certain destruction, in the end tends to our preservation.

20. THE SPIDER AND THE BEE.

A spider observed a bee flying busily to and fro. "What
5 are you so eagerly engaged in?" enquired the former.

"Labouring for my daily food."

"And how do you find it?"

"By sucking honey from a thousand flowers."

"Therein, of a truth, you act very foolishly. In your place,
10 and with your sting, I would procure my livelihood much easier;
rather do as I do, make war on less powerful creatures than your-
self! Behold! I have neither your strength, your courage, nor your
piercing sting; nevertheless, I sit quietly here, lurking for and
catching flies, whose blood is my food."

15 "Silence, infamous robber," interrupted the bee, "the honest
aspire to no food, which is obtained by the injury or death of an-
other. Rather may my honey be procured with trouble! On this
account I have the blessing of the nobler creature — man, whilst
from you, he turns his eyes with disgust, or entirely destroys your
20 murderous web."

21. THE BLIND HEN.

A hen which was accustomed to scratch the ground, having
become blind, continued even after her blindness to scratch most
assiduously. Of what use was it to the indefatigable fool? An-
25 other hen, who could see, but who spared her tender feet, never
stirred from her side, and reaped without scraping, the fruit of
her labour; for each time that the blind hen had turned up a grain,
the one who could see, devoured it.

22. THE WORK OF ONE'S OWN HANDS.

30 Gustavus the third, King of Sweden, when a boy, once pre-
sented a drawing to his mother, as a proof of his improvement. The
Queen, however, remarked several corrections by a strange hand,
and returned it to him, with these words: "I would prefer a rough
sketch from your own hand, to the most beautiful drawing from a
35 stranger's. Remember, my son, if our hands once condescend to a
lie, the heart will also soon become accustomed to it."

23. THE PETITIONER.

A young man relying solely on the services of his father,
presented a petition to the Emperor Joseph the Second, in which

he requested a situation, adequate to the services which his father had formerly rendered the state. In the petition the clear-sighted Emperor immediately discovered the ignorance of the petitioner; and thereupon sent him a sealed document, addressed to the director of the Normal-school, ordering him at the same time 5 to deliver it in person.

The young man, full of hope, hastened to obey the command. Upon opening the Emperor's letter, the director found its contents as follows. The bearer of this wishes to be instructed in the ordinary branches taught in the public school, to enable him to apply 10 to me at some future time for an appointment — Joseph.

24. RICHES.

A poor youth once met his former teacher, and complained bitterly of his ill luck: how much better such and such of his former school-fellows prospered; they were rich and wealthy, 15 whilst he suffered every kind of privation. "Are you then in reality so poor?" demanded the master. "You stand before me in perfect health. Would you," continued he, seizing him by his right hand, "allow this hand, vigorous, and fit for work, to be taken off for a thousand dollars?" — "God forbid," answered the 20 young man, "how could I think of such a thing?" — "And your eyes," added the master, "which contemplate, with so much freshness, the beauties of nature, for how much money would you give them up? — and your hearing, through which the song of the birds, and the voices of your friends reach you, would you ex- 25 change it, for the treasures of a king?" — "Certainly not," answered the young man. "Well then," returned the master, "do not complain of being poor, you have riches which surpass all others."

25. CLAESS HORN.

30

Claess Horn was the son of the rich John Horn, and grandson of Elrich Horn, celebrated for his learning. I mention his forefathers, as his own name is very little known. He had an innate aversion to all kind of work. His virtues consisted in ten thousand dollars income. Had not a wise Providence endowed 35 him with this advantage, he would have become a burden to his country. The business of his life was, to rise from his bed and lie down again. He lived fifty nine years; but, if you deduct from them the time he slept, his age did not exceed nineteen years. To do him justice, one must allow he was aware how little claim he 40 had on the fortune which his forefathers, not he, had earned by

their industry. On this account he regarded himself as nothing else than a mere steward of the property of others, of which he must one day give an account. What was absolutely necessary for his existence he used, but no more. If he had given pecuniary
5 assistance to his distressed friends, he would have looked upon it as an encroachment on property, which did not belong to him. At last he died, and left his treasures to a cousin, who closed his eyes with pleasure. According to his last will, a tombstone should be placed over him, upon which the commendable actions of his life
10 were to be inscribed. Nothing is to be seen on it, but that he died.

26. FRANKLIN.

Benjamin Franklin was originally destined by his father (a soap boiler) for the clerical profession. With this intention he sent him in his eighth year to the public school at Boston, where
15 he distinguished himself, above all his schoolfellows, by his thirst for learning.

He was already about to be promoted to the third class, when his father changed his purpose of allowing him to study. He was therefore sent to a private school, where he learned to
20 write well, but showed no taste for arithmetic. In his tenth year the father took him from school, to assist him in his own business. For this the boy had not the least taste, but on the contrary, a still greater thirst for reading, and learning.

All the money he could save, was laid out in books, and this
25 disposition to study, brought the father to the resolution to make him a printer. Circumstances favoured the plan. Franklin's elder brother had settled in Boston, as a printer, and to him he was apprenticed in his twelfth year. Here he had more opportunities of reading, and all the time he could spare, was employed in this
30 manner.

He had a fellow-workman named Collins, who was also fond of reading. With him he conversed upon subjects of every kind; they even began to communicate their manuscript compositions to each other.

35 Franklin bought a part of the "Spectator", a book which appeared to him extremely well written; when reading it, he made a brief extract of the contents of each particular sentence, and then, after some days, without looking again into the book, endeavoured to express the idea in his own words. He then com-
40 pared his own phrases with the original, discovered his faults, and corrected them. By means of this exercise, which was altogether his own invention, he acquired the fine inartificial style, which afterwards distinguished his compositions.

The time he was able to devote to these exercises of diction was late at night, or early in the morning, before the work of the day began.

A medical work, which he had read, gave him the idea, that it was more conducive to health, to live on vegetable food. He 5 therefore lived henceforth only on fruit, bread and water; with the superfluous money he bought books, and studied whilst his comrades were eating, and enjoying themselves.

It was thus that Franklin, as printer's assistant, as master of a printing office, and later, in the public employment, with which his 10 countrymen entrusted him, continued to acquire useful knowledge, by the reading of good works.

27. THE POLITE BOY.

Near a village in the Marches of Ancona, in Italy, lived a poor peasant-couple, who had a son named Felix. This boy 15 had indeed good abilities, but being very poor, he was obliged to keep swine.

Felix was always admonished by his parents to be complaisant, courteous, and kind to every one. The other boys of the village despised the swine-herd, and were rude. 20

One day, as Felix was minding his herd, a barefooted friar came that way, and requested a guide through the wood; it being bad weather, the other boys, with their accustomed rudeness, said: "No, I won't go with you," upon which Felix ran up to him, saluted him in a friendly manner, and offered himself as guide. 25 The friar, on their way, from the boy's clever answers discovered his good abilities and took him, with the consent of his parents, into his monastery, and later made him enter his order.

Felix now studied diligently, and although he soon became one of the most learned of the monks, he never set himself up 30 above them, but, on the contrary, remained humble, polite and obliging. The consequence was, that all who knew him, loved him, and thus he was raised from one post of honour to another, till he at length became a Cardinal. On the death of the Pope, he was unanimously elected Pope, on the 24th of April 1585, and reigned 35 with great glory under the name of *Sixtus*.

28. THE FAITHFUL SUBJECT.

When the French marched upon Vienna in 1809, a peasant was requested to serve as guide to a division of troops, with which the enemy intended to execute an important plan by means of a night march. 40

"God forbid," said the peasant, "that I will never do." The French officer, who commanded the vanguard, pressed him very much, but the peasant persisted in his refusal. The officer overwhelmed him with promises, he offered him a purse full of gold, 5 but all in vain. Mean time the main body of the army came up, and the general was much enraged to find the vanguard still there. When he learned that the only man, who knew the road, could not be persuaded to act as their guide, he ordered him to be brought before him. "Either you will show us the right way, or I shall have 10 you shot," said the general. "Very well," replied the peasant, "in this case I shall die a faithful subject, and need not become a traitor to my country." The astonished general then offered him his hand, and said: "Go home, brave man — we shall try to get on without a guide."

15

29. THE MEMBERS OF THE HUMAN BODY.

The members of the human body once became wearied of serving each other, and formed the resolution not to do so any longer. The feet said: "Why should we alone bear the burden for others? Get feet for yourselves, if you want to walk." The hands 20 said: "Why should we work for others? Get hands for yourselves, if you want any." The mouth grumbled: "I should be a great fool indeed, if I would chew food for the stomach, that it may digest at its ease; he who wants a mouth may procure one for himself." The eyes also found it very singular that they alone should see 25 and always keep watch for the whole body — and in like manner spoke all the other members of the body, and each gave the other warning. What was the consequence? As the feet would no longer walk, the hands no longer work, the mouth no longer eat, the eyes no longer see, the whole body with all its members began gradually 30 to wither, and die away. Upon this, they perceived how foolishly they had acted, and agreed, that it should never occur again. Therefore each member served the other once more, and all became healthy and strong again, as they had been before.

30. THE BAT.

35 The birds carried on a fierce war with the quadrupeds; in which sometimes the former, sometimes the latter, were victorious. The bat always watched the issue of the combat, and then ranged himself on the side of the conqueror: when with the birds, he called himself a bird, with the quadrupeds, a mouse. At length 40 however, both parties came to an amicable arrangement. The perfidy of the bat thus becoming evident; he was rejected, and despised

by both parties. On this account he is obliged to shun the light, and flits about alone, in the darkness of the night.

31 THE CONTEST FOR PRECEDENCE.

A sharp contest for precedence arose amongst the beasts. To settle it the horse said: "Let us consult man, he is not 5 one of the contesting parties, and can be the more impartial." "But has he judgment enough?" interrupted a mole, "he really requires the very finest to discern our perfections, which are often so deeply concealed." "Very sensibly remarked," said the hamster. "Certainly," exclaimed the hedgehog, "I can never believe that 10 man possesses discernment enough." "Silence!" commanded the horse, "we know full well, that he who can least trust to the justice of his cause, is always the readiest to doubt the penetration of his judge." The man became judge. "One word more," exclaimed the majestic lion, "before you pronounce judgment; by 15 what rule, man, will you determine our worth?" "By what rule? Without doubt," replied the man, "according to the degree in which you are more or less useful to me." "Excellent," rejoined the offended lion, "how much I should then rank below the ass. You cannot be our judge, man, quit the assembly." The man 20 withdrew. "Now," said the sneering mole, the hamster and hedgehog again acquiescing with him — "Now, do you see, horse? the lion also thinks that man cannot be our arbitrator, the lion is also of our opinion." "But for better reasons than you," said the lion, casting a look of contempt at them. The lion continued: 25 "The contest for precedence, upon mature deliberation, is an unworthy dispute; whether you consider me the highest, or the lowest, is quite the same to me, enough, I know myself," and upon this he quitted the assembly. He was followed by the wise elephant, the daring tiger, the grave bear, the cunning fox, the noble horse, 30 in short, all who had, or thought they had, a sense of their own worth. The last who retired and who murmured against the division in the assembly, were the ape and the ass.

32. THE EGG OF COLUMBUS.

Cardinal Mendoza gave an entertainment in honour of Co- 35 lumbus. During the banquet, he made a fine speech, eulogizing him for the discovery he had made. He called it the greatest victory that the genius of man had ever gained. The gentlemen of the Court took this ill. "It seems to me," said one of them, "the way to the so called new world, was not so hard to find, 40 the ocean was every where open, no Spanish sailor would have missed the way." The company applauded this opinion, with

supercilious laughter; and several voices called out: "Oh! any one of us could have done that!"

"I am far, very far," returned Columbus, "from arrogating to myself the glory, for which I am only indebted to the will of heaven, 5 however, many things which to us seem easy of execution, only appear so, because some one else has shown us the way."

"Might I beg of you," said Columbus to that haughty courtier, "to place this egg upon the end so that it does not fall over." In vain did he endeavour to make the egg stand, his neighbour 10 asked to have it too, but he succeeded just as little. The others now pressed round, each wished to win the prize, but none of them were able to perform the trick. "It is impossible!" exclaimed the high society, you require an impossibility!

"And nevertheless it is possible," said Columbus. He took 15 the egg, placed it with a slight blow upon the table, and it stood firmly on the indented shell. — "Oh yes! any one of us could do that," cried the courtiers. "But, gentlemen," said Columbus smiling, "then, why did you not do so? The difference between us is, that you could have done it so, but that I have done it." — 20 Since that time one often hears proverbially used
"the egg of Columbus."

33. SELF-COMMAND.

The Russian general Suwarow, well known to the Turks, Poles, Italians, and Swiss was a strict disciplinarian, but what was 25 still better, he placed himself under his own command, as if he were some one else, and not Suwarow: and very often his adjutants were obliged to give him such and such orders, in his own name, which he then very exactly obeyed.

He was once outrageously angry with a soldier who had 30 neglected something on duty, and began to beat him. An adjutant took courage, thinking he would render a service both to the general and to the soldier, ran to the spot, saying: "General Suwarow has given orders, that we should never allow our passion to get the better of us." Suwarow immediately left off, and said: "If the general has or- 35 dered it, we must obey." —

A man must be able to command himself; otherwise he is no good and estimable man; and, what he once acknowledges to be right, that he must also do, and not only once, but always.

34. THE GLUTTON.

40 Henry the fourth, King of France, sincerely desired the welfare of his people, and did all in his power, to make life more endurable

even to the poor. He was often heard to say: "I will never rest, till I succeed so far, that each of my subjects, at least on Sunday, has a fowl in the pot."

One day there was brought to this good King, as a great curiosity, a man who was only remarkable for his extraordinary talent 5 in eating. As the King had expressed some curiosity to see the glutton, the latter reckoned upon a handsome present; and already rejoiced in the idea of satisfying for once his monstrous appetite, with costly food; but the interview with the King turned out otherwise than he had expected. "Is it true," enquired the King, 10 "that you can eat as much as six other people?" — "Yes, your Majesty," answered the glutton proudly, "and even a little more." "That is astonishing," said Henry, shaking his head, "and for how many persons can you work?" "I work," said the hero of the stomach, "as much as another man of my stature can work, but 15 after eating, it becomes rather painful." — "Indeed!" said the King, interrupting him, "so you can eat for six, but scarcely work for one, and even that you don't seem to like much" — and, turning to his courtiers — "gentlemen," said he, "if I had ten such rascals in my kingdom, I would have no choice left but to have 20 them all hung; this one here may be suffered, if there are fools enough to be found who will feed him without working."

35. THE GOOSE.

The feathers of a goose put to shame the new fallen snow. Proud of this brilliant gift of nature, she believed herself rather 25 born to be a swan, than what she was. She separated herself from the others of her kind, and swam about the pond, majestic and alone; — now, she stretched her neck, and wanted by main force to remedy its shortness, which always betrayed her; then, she endeavoured to give it the superb curve, by which the swan 30 has the imposing appearance of the bird of Apollo. But in vain, it was too stiff, and in spite of all her efforts she only succeeded in making herself a ridiculous goose, without becoming a swan.

36. THE WREN.

The birds wished once to elect a King. For this purpose they 35 convoked a brilliant assembly, in an oak wood. All were present, from the eagle down to the golden-crested wren; and screamed, whistled, sung, chattered, and prattled, from morning till night, which of them should be King. They were a long time without agreeing. At length after having screamed, and chattered, till they 40

were tired, they agreed together, that he who was able to soar the highest in the air, should be their King. Accordingly a day was fixed for the contest, and at the appointed hour, the whole flock rose up in the air, each trying to out-do the other. As it
 5 was scarcely to be doubted that the eagle would be victorious, and become King, it occurred to the wren to get above him by a cunning device. What did he do? He hid himself between the legs of the eagle, without the latter perceiving him; and in this manner let himself be carried up into the air. Just as the eagle
 10 thought he had gained the victory and was King, the wren flew out from between his legs, and high up above him, so that they all were obliged to acknowledge him as King; but being of so very small a size, all the birds worried and persecuted him; so that the little king was obliged at last to creep into the hedges,
 15 bushes, and piles of wood, only to get a little rest; and there he has continued to pass his life, up to the present day.

37. KOSCIUSKO'S HORSE.

The noble Pole Kosciusko wished to send some bottles of good wine, to a clergyman in Solcure. For this purpose he se-
 20 lected a young man, named Zeltner, and gave him his own saddle-horse for the journey. On Zeltner's return, "General," said he, "I will never ride your horse again, unless you, at the same time, give me your purse." "What do you mean by that," demanded Kosciusko. Zeltner replied: "No sooner had a poor man on the
 25 road taken off his hat and asked for charity, than the horse instantly stood still, and would not stir from the spot, until the beggar had received something; and when my money was all at an end, the only way I could satisfy the horse, and get him on, was by pretending to give the petitioner something.

38. THE DEAR AND THE CHEAP HEAD.

While the last King of Poland was still on the throne, a revolution broke out against him, an event by no means rare. One of the rebels, a no less personage than a Polish prince, so far forgot himself, as to set a price of twenty thousand florins on
 35 the King's head. And still more, he had the audacity to write it to the King himself, either to grieve, or to intimidate him. The King, however, answered him quite coolly: "I have received and read your letter, and it gave me some pleasure to find, that my head has still some value in your eyes; for I can assure you that
 40 I would not give a rap for yours."

39. THE CROWN OF AGE.

Why should not man honour him whom the Creator honours! Gray hair is a fair crown on the sensible and virtuous head. Three old men celebrated their jubilee at the same time, and related to their children, how they had reached this age. The first, 5 a priest and preceptor, said: "Never, when I went to give my lessons, did I grieve about the length of the way, never did I arrogantly domineer over the heads of the young, and never did I raise my hands in benediction, without really praising, and blessing God; therefore it is, that I have lived to be so old." The second, 10 a merchant, said: "Never did I enrich myself at the expense of my neighbour, never did I lie down with his curse, and from my goods I gave freely to the poor; therefore, God has granted me a long life."

The third, a judge of the people, said: "Never did I accept 15 presents, never did I obstinately persist in my own opinion, in the most difficult cases I always sought first to overcome myself; therefore God has blessed me with old age."

Their children and grand-children then stepped forward, kissed their hands, and adorned their heads with garlands of flowers. And 20 the fathers blessed them and said: "As your youth is, so may your old age be! May your children be to you, what you are to us, a wreath of blooming roses upon our hoary heads."

Old age is a beautiful crown, only to be found in the ways of wisdom, justice, and moderation. 25

40. THE BIRTH-DAY PRESENT.

When the time came and the father's birth-day arrived, the three youngest children gathered the most lovely flowers, and twined a beautiful wreath with them, quite secretly, that their father might not see it, and they could not close their eyes the whole 30 night. When the day began to dawn, they all three stole barefooted, that they might not be heard, into the father's little room, and laid the wreath of flowers softly on his bed, that he might not perceive it. The father saw it all, but pretended to be asleep. 35

And when it was morning, the father came, bearing the beautiful wreath, and said: "Where are the little angels, who crowned me in the night, whilst I was asleep?" — And the children came, and hung round the father, kissing him, and rejoicing very much. There came a messenger, who brought a small round cask, in 40 which there was a choice wine from Hochheim, to rejoice the

heart of the father, who was very much delighted, when he found, that his eldest son had sent it; and the children danced round the father, and the cask. After this, the father stepped towards the table, and found a fine large sheet of paper, upon which there
5 was a beautiful sacred song, from the second son, who had just returned from abroad. — And as the father read it, he smiled, and tears fell upon the paper.

The three little ones looked up at the father, and said: "dear father, surely we cannot yet make or give anything, we are still
10 too young." The father thereupon took all three, the little girl, and the two boys, pressed them to his heart, and said: "do not think that your gift is less valuable in my eyes, your little hearts beat as warmly as theirs, and my paternal heart beats for you all!"

15 41. THE PEASANT'S SON AS A CAPTAIN.

In the regiment of the celebrated General von Ziethen, was a captain of the name of Kurzhagen. He was brave, clever and had a kind, filial heart. His parents were poor people, in the duchy of Mecklenburg. After the termination of the Seven Years'
20 war, he marched into Parchim with the order of merit on his breast. The parents had come to town from their little village, to see their son again, after so many years absence, and were waiting for him on the market place. As soon as he recognized them, he leaped quickly from his horse, and embraced them with tears
25 of joy. Soon afterwards he took them to his own house, and had them always at his table, even when he had guests of rank.

An officer once ridiculed the idea of peasants sitting at the table of a captain. "How should I not regard with gratitude my first benefactors?" was his reply, "before I was the King's cap-
30 tain, I was their child." The brave general heard of this circumstance, and after some time invited himself with several persons of rank, to the captain's. The parents of the latter themselves, wished this time not to appear, fearing they should feel embarrassed.

As they were about to sit down to table, the general said:
35 "But Kurzhagen, where are your parents? I think they dine at the same table with you?" The captain smiled, not knowing at the moment what to answer.

Upon this Ziethen rose, went himself, and brought the parents back with him. They were obliged to sit the one at his
40 right hand, the other at his left, and he conversed with them in the kindest manner. When they began to give toasts, he took up his glass, and said: "Gentlemen, I drink to the prosperity of these good parents of a meritorious son, who is a proof that a grateful

son is worth more than a haughty captain." At a later period the general found an opportunity to relate to the King the filial regard, which the captain showed for his parents, and Frederick the second was very much pleased to hear it. — Kurzhagen being once in Berlin, was invited to dine with the King. "Tell me, captain," 5 demanded the King, wishing to find out his real sentiments, "from what family are you really descended; who are your parents?"

"Your Majesty," answered Kurzhagen, without embarrassment, "I am sprung from a peasant's hut, my parents are simple peasants, with whom I share the good fortune for which I am indebted to 10 your Majesty."

"That is right," said the King, delighted, "he who honours his parents, is an estimable man; he who despises them, is not worthy of being born."

Honour your father and mother, that is the first commandment 15 with promise.

42. THE BAD REWARD.

During the last Prussian war, when the French came to Berlin, the residence of the King of Prussia, there was amongst other things much royal property taken, and either carried off, or sold: 20 for war brings nothing, it takes. The most carefully concealed articles were discovered, and many, but not all of them, made booty of.

A large provision of wood for building, the property of the King, remained long undiscovered and untouched; till at last a rascal, one of the King's own subjects, said to himself: here is a 25 good reward to be earned; and, with smirking mien and roguish eye, pointed out to the French commander, what a fine quantity of trunks of oak and fir trees lay there all together, which would bring many thousand florins; but the brave commander gave him little thanks for his treachery, and said: "Only let the fine trunks lie 30 where they are; one must not take from the enemy what he most stands in need of; for when your King returns again to his country, he will want wood for new gibbets, for such honest subjects as yourself."

43. NOAH'S RAVEN.

35

Noah looked anxiously around from his floating ark, and waited for the waters of the flood to subside. Hardly had the tops of the mountains appeared, when he called all the birds round him: "Which of you," said he, "will be the messenger to see if our deliverance be near." The raven immediately pressed through the 40 crowd with a great croak, he scented about for his favourite food.

Scarcely was the window opened, when he flew away, and returned no more. The ungrateful raven forgot both his deliverer and his mission. He clung to the carrion.

But the day of vengeance soon came. The air was still full
5 of poisonous vapours and thick exhalations hung over the carcasses, which dimmed his sight and blackened his feathers. As a punishment for his forgetfulness, his memory too became as dull as his eyes. He does not even recognize his new born young, and experiences none of the joys of paternal tenderness; frightened at
10 their ugliness he flies away, and forsakes them.

The ungrateful beget an ungrateful race; they are deprived of the sweetest recompense: the gratitude of their children.

44. NOAH'S DOVE.

The father of the new world had waited eight days for the
15 return of the tardy raven; when he once more assembled his flocks around him to choose emissaries. The dove flew timidly upon his arm, and offered herself as messenger. "Daughter of truth," said Noah," you certainly would be a messenger of good news; but how will you make your journey, and accomplish your busi-
20 ness? how, if your wing grow tired, and the storm catch and cast you into the dark waves of death? Your feet too shun the mire, and your tongue loathes impure food." "But who," said the dove, "gives strength to the weary, and sufficient force to the feeble? Let me go; I shall certainly be to you a messenger of
25 good news!"

She flew away, and hovering to and fro, did not find where to rest herself; when suddenly the mount of Paradise with its verdant summit rose before her. The waters of the flood had had no power over it, and a refuge there was not forbidden to the
30 dove. She joyfully hastened, flew towards it, and humbly lighted at the foot of the mountain. A beautiful olive tree was blossoming there: she broke a leaf from the tree, hastened back, comforted, and laid the branch on the breast of the slumbering Noah. He awoke, smelled it, and perceived the perfume of Paradise. Then
35 his heart revived, and the green leaf of peace cheered his family, until his Deliverer himself appeared, confirming the good tidings of the dove. Since that time, the dove has been the messenger of love and peace. Her wings shine like silver, says the song; a glimmer still left her from the glory of Paradise, which revived
40 her on her journey.

45. THE ANGEL'S BENEFACTION.

(A legend.)

A poor man once lodged an Angel in his little thatched cabin. He rejoiced with his whole heart at this great happiness, and gave the sacred visitor all he had. The Angel sat beside him half the 5 night, and conversed with heavenly wisdom about the value of virtue, and confidence in God. In the morning, however, upon taking leave, he seized a firebrand and set fire to the little house, which was devoured by the flames in a short time. The poor man was inconsolable that he had no longer a roof, but still more 10 did it grieve him to find, that the guest whom he had received so kindly, could be guilty of such an action towards him. He doubted his sanctity, and his heart no longer believed all that the Angel had so beautifully spoken and explained to him, in the night. When the ashes had become cold, he cleared away the 15 rubbish, and said: "I will build myself a house with my own hands; if I have but a roof, I am satisfied." And behold, as he began the work, he found in the old foundation-wall, an immense treasure, so that he could build a substantial house, and had riches still left. He then recognized the benefaction of the Angel, and 20 believed in the wisdom and goodness of God, all the days of his life.

46. THE LITTLE SHEPHERD-BOY.

There was once a little shepherd-boy, who was celebrated far and near for the wise answers he gave to every question. The 25 King of the country also heard of it, but, not believing it, sent for the little boy. He then said to him: "If you can answer me three questions, which I shall put to you, I will treat you as my own child." — The little boy said: "What are these three questions?" The King replied: "How many drops of water are in the 30 ocean?" — The little shepherd-boy replied: "If you, O King! cause all the rivers of the earth to be stopped, that no drop more may run out into the sea, till I have counted them, then I shall tell you how many drops of water are in the ocean." "The second question is," said the King, "how many stars are in the 35 heavens?" The little shepherd-boy replied: "Give me a large sheet of paper!" He then made so many fine dots with a pen upon it, that they were hardly discernible, and almost impossible to count, and one's eyes became dazzled from looking at them. He then said: "There are as many stars in the heavens, as dots here upon 4 the paper, now count them!" but nobody was able to do it.

"The third question," said the King, "is: How many seconds are in eternity?" — To this the little shepherd-boy replied: In a remote district of Pomerania there is a mountain of adamant, a league in height, a league in breadth, and a league in depth; every century a little bird comes thither, and whets his little bill on it, and when the mountain is ground away, then one second of eternity is past." "From hence forth," said the King, "I shall treat you as my own child."

47. THE PERSIAN BOY AND THE ROBBERS.

While I was yet a boy, says the Persian poet, Abdul Kaadir, I had a dream which induced me to beg my mother to allow me to undertake a journey to Bagdad, where I would dedicate my life to God. When I had related to her what I had seen in that dream, she wept, and producing eighty dinars told me, only the half of that money was my whole inheritance, as I had still a brother. When she gave it to me, I was obliged to promise her, with an oath, never to tell a lie. — She then embraced me, and said: "Go forth, my son; I commend thee to the protection of God, we shall never meet again, till the day of judgment." I went merrily on, and arrived in the vicinity of Hamaden, when our caravan was plundered by sixty robbers. One of them asked me how much I had about me. "Forty dinars," said I, "are sewed in my clothes." The robber laughed, and thought I was certainly only jesting with him. "How much have you about you?" repeated a second. I gave him the same answer. — When they were dividing the spoil, they called me up to an eminence where the chief stood. "What is your property, my little man?" demanded he. "I have already told two of your men," said I, "that forty dinars are sewed in my clothes." He ordered my clothes to be ripped, and found my money. "But how came you," demanded he astonished, "to declare so openly, what you could so easily have kept concealed?" "Because I would keep my word to my mother," was my reply; "I have promised her never to tell a lie." "Child," said the robber then to me, "you have already in your tender age a lively sense of your duty towards your mother, whilst I, at my age, have as yet no sense of my duty towards God. Give me your hand, innocent boy, upon your hand I will vow fidelity." He did so. His companions remained a long time stupified and speechless. At length they said to their captain: "You have been our leader on the path of crime, be it now on the path of virtue." They all swore fidelity on my hand, and at their leader's command ran and delivered up their booty.

48. THE SLEEPING AND THE WAKING CONSCIENCE.

Jack. (stands suddenly still, stoops down, and lifts something from the ground.) Ho! look Fred! see what I have found! It is fine and heavy.

Fred. (looking towards it.) That is a packet of money; look, 5 here it is written upon it: containing 50 dollars.

Jack. (jumping with joy.) O what luck! that makes for each of us twenty five dollars. Let us divide it at once; (intending to take the money out of his hand.)

Fred. You do, Jack, just as if the money belonged to us. 10

Jack. (looking astonished at him.) Belonged to us? to whom does it then belong?

Fred. To him, who has lost it.

Jack. Oh yes! but who knows where he is?

Fred. We must try to find him. 15

Jack. How shall we do that?

Fred. Have you already forgotten, what our master lately told us? We shall take the money to the office. They will publish every where that money has been found, and whoever can prove that he has lost it, receives it again. 20

Jack. And if no one claim it?

Fred. Then only we may keep it.

Jack. Listen to me, Fred, I wish no one may claim it!

Fred. That is not likely; it is much more probable the enquiries after it will precede our information. 25

Jack. But — could we not —

Fred. Well, what then?

Jack. Keep silent, and act as if we had not found any thing; for no one has —

Fred. (interrupting him.) We should become thieves then, 30 you mean, for that we shall be, if we deliberately and intentionally keep the property of some one else — No! Jack! if you are such a bad youth, I wish to have no more to do with you.

Jack. (alarmed.) Thief! if you think that — it is however vexatious — I had already so rejoiced. 35

Fred. We will rather rejoice, that the traveller will get his money again.

Jack. True, Fred! My thoughts were on the wrong way; it shall not happen so in future.

49. THE SALMON-TROUT.

A rich merchant had invited a party of thirty persons of distinction to dinner. His wife, who never spared any expense on such occasions, wished to surprise the guests with a dish of salmon-trout, and by this means display their wealth; for trout were so rare in this neighbourhood, that each cost a ducat. "Dear wife," said the husband, "we may indeed do that without becoming poor by it, but still such an expense, I believe to be a sin, we shall therefore leave it undone. Only think, how many poor persons might be relieved with that money." At these words he stopped short and looked as if he were struck by a sudden thought; and then went on to say: "Come, we will give the trout, but will save the oil and vinegar. I shall show the way to dress them." The wife smiled, for she knew the singularities of her husband. The dinner was given. After some dishes were removed, a covered one was placed upon the table. The merchant said: "These, gentlemen, are the salmon-trout, which my wife destined for you. I hope the dish will meet your approbation." With these words he lifted the cover from the dish; but instead of the fishes, there were thirty shining ducats; and the merchant explained to his visitors, how he and his wife, after mature deliberation, had come to the conclusion, that such an expensive dish was sinful extravagance, while so many poor around had scarcely dry bread. He then requested each of the guests to take one of the golden fishes and employ it for the relief of some distressed person. The guests were so pleased with this nice act of charity, that they cried out with one accord: "Each of us will add one ducat, that still more poor persons may have a share in this day's repast."

50. JUPITER AND THE SHEEP.

The sheep was doomed to suffer more than all beasts. He went to Jupiter and begged him to lessen his misery.

Jupiter appeared willing, and said to the sheep: "I perceive indeed, my gentle creature, that I have created you much too defenceless. Choose now, how I can best repair this mistake. Shall I arm your mouth with terrible teeth, and your feet with claws?"

"Oh no," said the sheep, "I will have nothing in common with the beasts of prey."

"Or," continued Jupiter, "shall I poison your spittle?"

"Oh no," replied the sheep, "the venomous serpents are so much hated."

"Well then, what shall I do? I will set horns on your forehead, and give strength to your neck."

"Nor that either, good father, I might then easily become as quarrelsome as the goat." "And nevertheless," said Jupiter, "you must be able to hurt others, if they are to be on their guard not to hurt you." 5

"If that be necessary," said the sheep, with a sigh, "then leave me, good Father, as I am; for I fear, the power to hurt, excites also the desire to do so. And it is better to suffer wrong, than to do wrong." 10

Jupiter blessed the good sheep, gave it into man's protection, and it ceased from that hour to complain.

51. THE NEST.

A hedge-sparrow had built her nest in the garden, she sat indefatigably upon her eggs, whilst her little mate sang from the adjoining branches. The children Allwin and Theodore, often visited the tame bird's nest, stroked her, and brought her food. — At length the young ones crept out, and the attention with which the old ones fed them, afforded a new source of amusement to the children. After some time the unfledged bodies of the little birds became covered with feathers. 15 20

They tried, under the direction of their parents, to fly; in a short time they succeeded. They now in a few days forsook the nest, and returned no more.

The children lamented this loss, and for many days the conversation often turned upon the nest, and its nice little inhabitants. They communicated their little observations to each other, and to their father. They especially admired the solicitude of the hatching birds, their activity, and love towards the helpless little ones. 25

"This love," said the father, upon one of these occasions, "is a precious instinct, which nature has planted in the heart of the animal. Without it the animal creation would perish. Even man, this thinking being, without it, could scarcely endure the trouble, which the care and education of little helpless children imposes upon him." 30 35

In cases of animals, this instinct only shows itself as long as the little ones continue helpless; when this period is once past, the parents forget their young, and the young feel no gratitude towards their parents. Your hedge-sparrows have forsaken their maternal nest, they will never visit it again, and if in their wanderings they meet the parents who had taken so much care of them, I doubt whether they would show any signs of gratitude. 40

They do not love in return, and only in their care for their own young, will they once pay back their debt to nature.

How very different, and how much more beautifully, in this respect, is human nature ordained. Amongst mankind this reciprocal affection continues as long as they live, for this love is not founded on necessity alone.

Parents rejoice at their children's prosperity, and share their sorrow at all times and in every age. Children too, do not forget their parents, but even at the greatest distance think with joy and affection on their paternal home; they endeavour to delight them by good actions, and repay them in their old age, for the care and trouble which they had formerly bestowed on their education. But the animal dies unattended in the wood, and not one of his numerous offspring approaches to soothe the last moments of his life. No other animal laments his death. Man, on the contrary, leaves the remembrance of his good actions behind, and his children rejoice in his memory, and make good resolutions at the grave of their parents." — At these words the father was silent, his feelings being overcome. Theodore fell upon his neck, and said: "I will never forget you, nor grieve you; and when you are dead, I shall still think and act as if you were alive."

Allwin embraced his father, without saying anything, but in his heart he thought like his brother. —

52. THE WOLF AND THE MAN.

The fox once spoke with the wolf, about the strength of man; how no animal could resist him, and how they were obliged to make use of artifice in order to defend themselves against him.

Then answered the wolf: "If I could but see one some day, I would nevertheless attack him." "I can help you in that," said the fox, "only come to me early to morrow morning, and I shall show you one." The wolf made his appearance at an early hour, and the fox went with him to the road by which the huntsman came every day. First came an old, discharged soldier. "Do you call that a man?" demanded the wolf. "No," answered the fox, "that has been one." After that, came a little boy on his way to school. "Is that a man?" "No, that will be one later." At last the huntsman came, a double barrelled gun upon his back, and hanger at his side. Said the fox to the wolf: "See, yonder comes a man, you must attack him, but I will betake myself to my cavern."

The wolf now attacked the man. The huntsman, upon perceiving him, said: "What a pity that I have not loaded with ball," took aim and fired the shot in the wolf's face. The wolf

made terrible grimaces, but did not let himself be intimidated, but still advanced — thereupon, the huntsman fired a second shot; he stifled the pain, and rushed on the huntsman. The latter then drew his hanger, and gave him several stabs right and left, so that he ran back to the fox, howling and bleeding. 5

“Now, brother wolf,” said the fox, “how did you settle the man?” Oh, said the wolf, “I had no idea, man was so strong; he first took a stick from his shoulder, and blew into it, upon which something flew into my face, that tickled me most horribly. After that, he blew again into the stick, then it rattled about my 10 nose like lightning and hailstones, and as I approached quite near, he drew a shining rib from his body, with which he beat me so violently, that I almost fell dead on the spot.”

“Do you see now,” said the fox, “what a boaster you are, you have thrown the axe so far that you cannot recover it again.” 15

53. THE RAVEN AND THE FOX.

A raven carried off in his claws a piece of poisoned meat which the enraged gardener had thrown upon the ground for his neighbour's cats. He was just about to eat it, at the top of an old oak; when a fox stole softly by, and called up to him: “Good 20 morrow to you, bird of Jupiter.” — “Whom do you take me for?” demanded the raven. “Whom do I take you for,” replied the fox, “are you not the lusty eagle, who comes down every day from the right hand of Jupiter, to the top of this oak, to feed me, poor fox? Why do you disguise yourself? Do I not see in your vic- 25 torious claw the gift which, at my prayer, my God continues to send me through you?”

The raven was astonished, and inwardly delighted at being taken for an eagle. I must not, thought he, undeceive the fox. Accordingly, with foolish generosity, he let fall his prey, and flew 30 proudly away. The fox, laughing, snapped up the meat, and devoured it with mischievous delight. But this delight soon turned into a feeling of pain. The poison began to work, and the fox was doomed to die.

“May the reward of your praises, base flatterers, be always 35 poison.”

54. CORPOREAL EXERCISES.

He who will go thro' life merrily
Must be prepared for rough and smooth.

Schiller. 40

Walking, running, leaping, throwing and carrying, are exercises which cost nothing, cheap as the air; scrambling, climbing,

balancing are extremely inexpensive, and can be put in practice every where. Climbing mountains and rocks is certainly only to be practised in mountainous countries, and there it should never be neglected. Swimming should be an essential art in Germany, 5 a country so rich in rivers, which, tho' not yet navigable, nevertheless bear swimmers.

With the Romans, swimming was held in great estimation. From the exercises in the field of Mars, the youths went into the Tiber; the Roman coxcombs alone shunned the river; it was an 10 honour for a young man to be the best swimmer.

In Germany shortly before the Seven Years' war, the boys who could not withstand the temptation of bathing in the water, were punished in the schools with whipping; probably a sandbath like the hens' was allowed! — —

15 The celebrated preacher and lyric Poet, John Rist, often swam in his youth across the Elbe, at Altona, to Gräfenhof, but at ebb-tide; and his father willingly allowed him to swim, because having once fallen among thieves in Switzerland, and being closely pursued by them, he had saved his own life by swimming.

20

55. THE BURTHEN.

A poor old man, panting as he went, carried a heavy bundle up a steep country-road. "O God, my God," said he with a sigh, "is there far and near, no compassionate soul who will help me, to carry my burthen!" — "Here is one," cried out an unknown 25 voice behind his back. The old man looked round surprised, and saw a handsome, fair-haired youth, whose friendly appearance at once inspired him with confidence. — "Oh, good young man," said the old one, "an angel from heaven has sent you. To earn a piece of bread for my poor grand-children, whom I am obliged 30 to support, their father and mother being both dead, I have undertaken to carry this bundle to the next town, but perceive too late it is beyond my strength; might I beg you to take a part of it upon your young, robust shoulders?" —

"First of all, let us rest, good old man," answered the youth, 35 "and then, try once more; what your own shoulders can do" — and with these words, he lifted the burthen from the old man's back; sat down with him under the shade of an old oak, drew forth a piece of nutritious bread, and a bottle of strengthening beverage. "Eat and drink now, old father," said he, handing him 40 over both. The old man seized it with trembling avidity, and devoured it with ravenous appetite; whilst the young man entered into an affable conversation with him. "Up now, that we may reach the town before the sun sets," said the youth at last; and

stood up first himself from the mossy seat. The old man looked mournfully at his burden, and imploringly into the blue eyes of his companion. He thought he read in them the fulfilment of his wish, when the young man actually laid hold of the burden, but alas! neither to share it, nor to carry it himself; but to lay it 5 again upon the shoulders of the aged man. The old man saw this with horror, but, to his amazement, found himself so strengthened by the refreshment he had taken, that he thought the burden scarcely half as heavy as before. When they were now about to separate, at the end of the wood, the old man said: "Generous 10 youth, you have helped me better, than I had myself desired — instead of taking my burden from me, you have given me strength to carry it myself; but now tell me, you kind, dear soul, before we part, who you are."

"An imitator of divine Providence," replied the youth, 15 "who does not always remove the burden from man's shoulders, but sends the bread of strength, and the cup of consolation to the faithful suppliant, and thus helps him to bear the burden to the end."

At these words the countenance of the youth brightened, and 20 without telling his name, he withdrew from the old man's sight, through a long bushy road. —

The latter folded his hands to God, and tears of gratitude glistened in his uplifted eyes.

56. HERDER TO HIS CHILDREN, ON HIS JOURNEY INTO ITALY. 25

Botzen, September 1st, 1788.

To all my dear children: Geoffrey, Augustus, William, Ethelbert, little Louisa and Emil. I am now nearly at the frontier of Germany, and have almost passed the great chain of the Tyrolean mountains. They are high mountains, upon some of them there 30 was much snow, and the so-called Gate or narrow defile, by which you enter Tyrol, is especially wild, beautiful, and magnificent. We also passed the wall of St. Martin, where the Emperor Maximilian lost his way, and in Innspruck, in the body of the church, we saw a very handsome monument erected to him, of which I shall tell 35 you verbally.

I am now in Botzen, where there is an immense crowd to-day, as 19000 children are to be confirmed, the Bishop not having held a confirmation for many years; just now, before our hotel (the Sun) is a fruit-market, such as you have never seen in your 40 life; there are pears, plums, grapes, nuts, figs, for here already figs are growing; and we shall soon arrive where oranges, and

lemons grow also. — Oh! that you were with me, or that I could send you a basket of such fruit! but the beautiful fruit would rot on the road; even as the bright hopes of man often perish in the bud. Here too are already flat roofs, of which, they say, there are
 5 many in Italy; and from which one can see to a great distance; the air too is so genial, mild, and warm. Upon the Tyrolean mountains we also saw some little chamois leaping; in Innspruck, we have eaten one, and have seen a tame one, which was very pretty, and always followed a peasant-woman who fed it.

10 Learn diligently and behave well: learn also to draw nicely, for I regret very much that I cannot do so, there are such very beautiful spots and a thousand waterfalls between the mountains, formed by a rushing stream, called the Adige; we drove many leagues along its banks; look well upon the map, and you will
 15 find our course.

To-morrow I shall arrive in Trento; where perhaps I shall find letters from you.

Farewell dear children, love me and continue well, yourselves, your mother and all the family! It is late, and you will nearly all
 20 be already asleep in your little beds. Sleep well!

57. JOURNEY HOME.

Venice, June 6th, 1789.

Dear Children,

I have now been swimming in a little black house, they call
 25 a gondola, pointed at both ends, and looking like a lady's slipper; the little square room with four seats that rests upon it is covered with black cloth, and the gondola itself is also black, the gondolier stands up behind, and guides the gondola so skilfully with his oar, that one can scarcely imagine it, without having
 30 seen it.

You float upon the waves as softly as in a cradle, and see on each side immense high palaces, one close to the other; you pass under the bridges, between gondolas, ships and barks; you fly swift as an arrow, so that in the greatest crowd scarcely ever
 35 one gondola touches the other.

In many of the little canals, which are rather narrow, three gondolas pass as quickly abreast as if they were flying by. The ladies sit in them with their cavaliers, and are ten times as comfortable as if they were jolted about in carriages. — There are
 40 no coaches in Venice, every one who will not run up and down the steps of the bridge, rocks in a gondola. It is a singular town, rising, as it were, out of the sea, thronged with people, full of

business and knavery. I am glad that I have seen it. — Tomorrow we go to Padua, also by water, then further by land, and lastly, twice over the mountains, until I am with you, and see you again.

58. BINGEN AND THE MOUSE-TOWER.

5

Just where the Rhine leaves on its course westward the beautiful Rhinegau and forms for itself a narrow bed through the mountains, lies the little town of Bingen. — The beauty of the scenery, which is still heightened by the old castles around, brings strangers from all countries to Bingen, during the summer, and many choose the Rhinebaths in the town, merely on account of the agreeableness of the neighbourhood. 10

The stranger then asks to be told of the dangers of the famous Bingen-loch, which formerly drew so many ships into its boiling waters, but is now past without any difficulty. The tower 15 which stands in the midst of the Rhine, immediately over this spot, is interesting for its name alone: the Mouse-tower. It is now indeed known, that the real name was "Mauththurm" (tower of customs); but many believe still in the tradition of the mice, which were once said to have climbed up the tower. It is said, namely, 20 that Hatto, Archbishop of Mentz, in a time of famine, not only did not assist the poor people, but even insulted them. And still more, when the complaints of the poor became too troublesome, he ordered a building to be set on fire, in which they had expected to find bread, and as the lamentations of the wretched 25 people reached him, he said: "Hear how the little mice squeak yonder!"

But the justice of God did not leave this unexampled crime long unpunished, for from every wall and corner of his palace, a troop of mice issued, and persecuted the hard-hearted Archbishop, 30 when eating, drinking, sleeping, even in church, he could find no rest. Thereupon Hatto took refuge in the tower which he had built in the middle of the Rhine, at Bingen; but in vain. His tormentors, the mice, followed him hither too, by swimming across the river, and climbing up the wall. Hatto died of fear, despair, and 35 regret; but the tower has retained the name of Mouse-tower, unto this day.

59. THE THREE GLANCES.

A pious man was once asked how it came, that in spite of all the vexations of life, he could preserve his equanimity. "That 40 comes," replied he, "from my always keeping a watch over my eyes; for all evil enters the heart through the senses, but the good also." Upon being further questioned, as to how he did

that, he said: "every morning, before I enter into business with other men, I fix my eyes attentively on three things: First I raise them towards heaven and remember, that the principal business, and the aim of my life and exertions, is there above. Secondly, I cast them to the ground, and think how little space I shall once require to make my grave there; and thirdly and lastly, I look round, and observe how many there are worse off than myself. In this manner, I console myself for all my sufferings, and live in the peace of God, with the world and mankind."

10 60. A SCENE AFTER A FIRE.

(a painting.)

That was a touching painting, dear mother, which I saw to-day at my uncle's. To the right, in the back-ground, you saw a burnt down village; the rubbish still smoking, and here and there one could observe fire, and little flames; there were even some trees consumed to the very trunk; on others the foliage was singed, and of a black colour; to the left rose a hill, the summit of which was covered with bushes, and the foot with cornfields. A foot-path led from the top of the hill down to the valley which was covered with meadows, and which formed the foreground and the middle space, between the hill and the little village. Upon the pathway was a man, who had just issued from the wood; he was standing still and looking with frightened mien, upon the ruin of the village. He wore a blue jacket, and carried a knapsack and a stick, by which one perceived, that he was returning from a journey. In the green valley sat a mother on the ground, with her youngest child upon her lap; beside her lay some articles of clothing, which had been saved, and, close by her side, stood a little basket, upon the cover of which, lay half a loaf and knife. The eldest child stood behind her mother, with a piece of bread in its hand, and pointed with joyful gestures, to the man upon the hill, as if it were crying out: "There is father returning from his journey." The mother too, had her face turned that way, and held one of her hands over her eyes, in order to see better. Imagine, dear mother, what a meeting that was! —

61. PROVERBS AND MAXIMS.

Seek wisdom, like one who ploughs or sows, and expect the reward.

Unless the Lord build the house, their labour is but vain, that seek to build it.

One man appears rich, whilst he is in the greatest distress; another appears poor, whilst he possesses great riches.

Riches serve to ornament the wise man, but to expose the follies of the fool.

He who insults the poor, despises the Creator; what you give to the poor, you lend to the Lord.

A true friend is a medicine for life and immortality; he who 5 fears God, will find one.

Concealing faults, plants love, exposing them, severs the closest friendship.

Do not meddle with the coals; if they do not burn, they 10 blacken you.

Insatiable is the abyss of the grave; more insatiable still are the desires of man.

Pride is the forerunner of a fall; but humility is followed by honour.

He who cannot distinguish between good and evil, is like 15 one who has never seen the sun.

62. THE SEVEN LITTLE CHILDREN.

Early in the morning, at dawn of day, a pious father of a family, and his wife, rose from their nightly couch; and they thanked God for the new day, and the strength they had gained 20 from sleep. The morning twilight cast its rays into the little chamber, and seven children lay sleeping in their beds.

The parents looked at the children, one after another, and the mother said: "They are seven in number. Oh! it will go hard with us to feed them." Thus spoke the mother with a sigh, for 25 there was a scarcity in the country.

But the father smiled, and said: "Look! are they not all seven lying and sleeping? They have all rosy cheeks, and the morning dawn streams in upon them anew, so that they appear more beautiful, and like seven little blooming roses... Surely that 30 shows us, mother, that he who makes Aurora's beams, and sends this sleep, is faithful and unchangeable.

And as they went out of the little room, there were fourteen shoes in a row lying before the door, smaller and smaller, down to the smallest, two for each little child; the mother looked at 35 them, that there were so many, and wept.

But the father said: "Why do you weep, mother? Have they not all seven got their little round and active feet, why should we then torment ourselves about the covering! Have not the children reliance on us? why should not we then have confidence in 40 Him, who is able to do more than we can even conceive?

Behold! His sun rises; come on, let us too, like Him, begin our day's labour, with a joyful countenance."

Thus conversing, they began their work, and God blessed their labour, in so much, that both they, and their little children, had enough. For faith raises the courage, and love imparts strength.

63. LUTHER TO HIS LITTLE SON JOHNNY.

5 Grace and peace in Christ, my dear little son. I am glad to see that you learn well and pray diligently. Continue to do so, my dear boy: when I return home, I will bring you a fine fairing.

I know a beautiful and cheerful garden; many children go in there, they have golden jackets, and gather pretty apples under
10 the trees, also pears, cherries, green-gages and other plums; they sing, leap, and are merry; have also pretty little horses, with golden bridles, and silver saddles. I asked the man to whom the garden belongs, whose the children were. He replied: they are the children who like to pray and learn, and who are good. Then, said I:
15 Good man, I have also a son, called Johnny Luther; might he not also come into the garden, that he too might eat such beautiful apples and pears, and ride such fine horses, and play with these children? The man then replied: If he is fond of praying, learning, and is good, he too shall come into the garden; Philip and Joss also, and when
20 they all meet together, they will besides have whistles, kettledrums, lutes, and all kinds of string-instruments; they will dance too, and shoot with little cross-bows.

And he pointed out to me a beautiful meadow in the garden, prepared for dancing; there hung golden whistles, kettledrums, and
25 fine silver cross-bows. But it was still early, so that the children had not yet eaten; I therefore could not wait for the day, and said to the man: Oh! my good Sir, I shall go quickly, and write all this to my dear little son, Johnny, in order that he may pray diligently, learn well, and be good, so that he too may come into
30 this garden; but he has an aunt Magdalene, he must bring her with him. The man then said: that may be too; go then, and write to him. Now therefore, dear little son Johnny, learn and pray diligently; and tell it to Philip and Joss too, that they also may learn and pray, and then you may come together into the
35 garden. And now, I commend you to the Almighty God; salute aunt Magdalene, give her a kiss from me. The year 1530.

Your affectionate father Martin Luther.

64. SOME OF LUTHER'S TABLE-TALK.

1.

We do not know how the Lord God has disposed his build-
40 ding; we only see the scaffolding, but when we see God's buildings

in the other world, we shall wonder, and rejoice, that we have resisted temptations. God is wonderful, and can only be comprehended in a miraculous manner.

2.

When he once observed how his children quarrelled and wrangled with each other, and soon after made up, and became reconciled, he said: "Good God! how pleasing in thy sight is such children's life and play! Yes, all their actions are nothing but forgiveness of sins."

3.

Doctor Erasmus Alberus, when about to move into Brandenburg, begged Dr. Luther, to prescribe for him a form and manner of preaching before the Prince. — Dr. Luther said: "All your sermons should be as simple as possible; and do not consider the Prince, but the simple, rough, unlearned people; let the Prince be what he may. If I in my sermons were to consider Philip Melancthon and other Doctors, I should do no good; but, on the contrary, I preach in the simplest manner to the unlearned, and it pleases all. If I know Greek, Hebrew, and Latin, I reserve it, till we scholars meet together; we then make such a mess of it that God himself is quite astonished at it."

4.

The young Margrave Joachim the second, when in Wittenberg, in the year 1532, asked Dr. Luther, why he wrote so violently and severely against the great? In answer to which Dr. Luther replied: Your Grace, when God intends to fertilize the earth, he sends first a heavy rain, with thunder, and afterwards fine-light rain; and thus he moistens the ground through and through.

5.

It is related of a Prince, whose peasants refused to give tithes to their priest, that when they were on this account accused before him, and could allege but trifling and insufficient reasons, the prince said to them: Let it be so, good people, you shall not pay tithe to the priest, I will give it to him myself, but you shall pay me twice as much.

6.

When Dr. Luther was once travelling on the road to Leipzig, he observed the corn growing beautifully and fresh on the fields; he prayed, and thanking God, said: Oh! good God, thou wilt grant us a plentiful year, but surely not on account of our piety, but for thy name's sake. Grant, gracious Father, that we may improve, and grow, and increase in the knowledge of thy word, for it is

nothing less than a miracle that Thou, from the bosom of the earth, even from the sand, which is but powdered pebbles, bringest forth the blade and ear. Good Father, give us, thy children, our daily bread.

7.

5 There is a general complaint in life, about the falsehood of the world, as it is said: there is no more truth or faith. The ancient Romans have upbraided the Greeks with such vices. Cicero says: I allow that the Greeks are learned, rich in arts, and a clever nation; but there is a disregard to truth and faith
10 amongst the people. — Well then, this false and faithless people has long since suffered its punishment from the Turks. The Italians too, have learned since then, that they may promise, and swear any thing, and afterwards only make a jest of it, when it comes to be performed. But they too, have met their reward;
15 and both Greeks and Italians should serve as an exemplification of the third commandment of God, in which He says: he shall not remain unpunished, who taketh God's name in vain.

No virtue has gained us Germans more renown, and none, as I believe, maintained us so long, as that of being considered
20 an honest, truthful, consistent people, who have let *yea* be *yea*, and *nay* be *nay*, as many histories and works bear witness to; and we have still a spark (God preserve it to us) of the same old virtue; namely, that we are still a little ashamed, and unwilling to be called liars, and do not laugh at it, like the Italians and
25 Greeks. And although the bad habits of the Italians and Greeks gain ground, we still retain that good, that there is no epithet so opprobrious, or so hurtful, as to call or be called a liar.

And it appears to me that there is no greater crime upon earth than falsehood and want of faith, which loosens all the ties
30 of social life. For falsehood and perfidy first disunite hearts, and when the hearts are once disunited, the hands soon separate too; and if the hands are once separated, what can then be done or effected? Where merchants have no confidence in each other the market is ruined. When the mayor, prince and king are not faith-
35 ful, the town must fall, and the country and people go to ruin. Therefore it is, that in Italy there exists such shameful divisions, discord, and misfortune; for when truth and faith cease to exist, all rule and order must come to an end.

8.

Horses, although the stronger, must obey the driver; and when
40 this is the case, the carriage goes smoothly on; for it depends much more on the driver, although he is weaker, than the horses; for he is the most rational, knows every road and path; but when

the horses do not obey, but run over stock and stone, they dash themselves, the carriage, and the driver to pieces. So it is also in the world: all goes well, when youth is obedient to age; for youth in its vigour comes badly off; when it is not led by the bridle, all goes to ruin. 5

65. THE DISCOVERY.

Fred. (entering at the door and running towards his mother with a bunch of grapes in his hand.) Here, dear mother, here I bring you something good! Only taste, how sweet, how sweet!

Mother (mournfully). Thank you, thank you, dear Fred, keep 10 the grapes yourself; but first tell me, where you got them.

Fred. From our clergyman; I took down the grapes from his house for him on a ladder, and he then gave me these as a reward. Only taste them! I have broken off a few little berries (he tries to put a few into his mother's mouth.) 15

Mother (turning away her head). Oh! dear Fred, I am neither thirsty, nor hungry this evening.

Fred. And why not? Oh mother! you are melancholy. What is the matter? You have been weeping, dear mother! what is it? 20

Mother. Oh child, a heavy grief! I have made a dreadful discovery.

Fred. A dreadful discovery! Don't make me weep, I cannot bear to see your wet eyes.

Mother. Shall I not weep, when what I hold dearest upon 25 earth, my children, whom I train up to all that is good, and whom your departed father, on his deathbed, so particularly commended to my care, when they turn out so badly?

Fred. God, how you frighten me, dear, dear mother, have I done any thing bad? Oh God! I am not aware of it. 30

Mother. Not you, but your brother Charles.

Fred. Ah, the good Charles. What wrong has he then done? Has he not obeyed you?

Mother. Indeed he has not obeyed; Fred, what is the seventh commandment? 35

Fred. Thou shalt not steal. -- Do you think perhaps, I don't even know what the seventh commandment is?

Mother. Your elder brother Charles knows it much longer and better than you — and yet he has not obeyed it.

Fred. Not possible! Charles, the good Charles could have 40 stolen? Why, then he would be a thief?

Mother. Is he not a thief, who steals fruit and money?

Fred. Certainly, yes indeed he is! But could the honest Charles have done that? he who shares every morsel with us.

Mother. Alas! yesterday I observed that he locked his clothes-press quickly, and was quite embarrassed, as I surprised him
5 at it. — It struck me, but still I never thought of anything very bad; to-day I see, contrary to all custom, the key taken out; I search and find the key in his little jacket; I unlock, and, oh God! what did I see! — Alas! he has quite forgotten what his dying father said to us: We are indeed poor, but we shall have much
10 riches, if we fear God, avoid sin, and do good.

Fred. (weeping.) And how do you know that he has forgotten this good maxim?

Mother. Oh! I found twelve apples in his little press, a whole heap of nuts, and thirty kreuzers in money. All that he
15 did not obtain honestly; for he kept it secretly, and had no good conscience, when I surprised him at it.

Fred. (throwing himself on his mother's neck.) Oh rejoice! rejoice! dearest mother, Charles is still our honest Charles, but, I must vex him, I must betray his secret.

20 *Mother.* And what? that he has stolen and therefore I shall rejoice. — —

Fred. No, oh not that; for a quarter of a year now, he has saved every farthing (and I too have contributed to it) to make you a surprise. — You shall hear how honestly we came by the
25 thirty kreuzers. We earned them from Mr. Wendler; you know he likes to give something to the children who do him a service; neither are the apples and nuts stolen; — the nuts we bought and the apples were given to us. With the money we intended to buy you a pair of worsted gloves, for the winter, that you
30 should not be so cold, dear mother, and next week, on your birthday, we would surprise you with them. I would bring you the apples and nuts in our little hand-basket; and Charles the gloves upon a new plate. See now, dear mother, you know all, but alas! your pleasure is spoiled! —

35 *Mother* (kissing him with tears.) Not spoiled, dear Fred, my pleasure is now doubly great. Oh! forgive me the suspicion! it arose from love to you. I would rather see you dead, than dishonest.

Fred. But, dear mother, poor Charles would weep if you
40 told him, that you had supposed him so wicked; he had so heartily rejoiced in expectation of your birthday; [let us conceal from him your suspicion, and also not let him know that his secret is betrayed.

Mother. Good, my dear Fred, your Charles's pleasure shall
45 not be spoiled. I am sorry enough that I have spoiled yours.

Fred. Oh no, very dear mother! no pleasure spoiled. Can there indeed be a greater for me, than that you have no more sorrow.

66. THE UNKNOWN BENEFACTOR.

A good old man was taking a walk to the Spiegelbergen near 5 Halberstadt; on the road he met a child of seven years.

"Father," said the child to him, "give me a penny, if you please." — "A penny? What will you do with a penny?" — "Buy a piece of bread." — "A piece of bread! are you so hungry?" — "I have eaten nothing since the day before yesterday." — 10 "You tell a lie, you have such fine rosy cheeks!" — "I am not telling a lie; my father once nearly beat me to death for a lie." — "Who is your father?" — "A button-maker." — "What is his name?" — "Lindner." — "Where does he live?" — "In Broad Street." — "Go and tell your father, to have the goodness to 15 come to me."

The little girl went. — The old man called her back. — "But what a fool you are," said he, "to whom then shall your father come?" — "To you!" — "Who am I then?" — "That I don't know." — "Then you should have asked!" — "Then I 20 would not have been obedient! and that my father punishes with the third rod." — "With the third rod? has he then so many rods?" — "As many as there are vices, for every vice a rod." — "Go and bring your father! I will sit here till he comes;" (it was on the timber-wood beside the mill.) 25

The little girl went. The father came; a handsome man, in the prime of life.

"Is that your child, good man?" — "Why do you ask?" — "She asked me for charity, and begging is prohibited!" — "I have seven children and cannot support one!" — "Indeed? a 30 button-maker?" — "Just because I am a button-maker! I have no work; the buttons we make, are alas! no more worn; we know not what to do! The button-makers must all take to begging!"

"What a pity, you are a clever man, and understand the bringing up of children so well; what would you think of beco- 35 ming a schoolmaster?"

"Schoolmaster? God preserve us! I cannot read, I am accustomed to work since my youth; have learned nothing but to make buttons. — God have mercy! a good wife and seven children!" — "Have you not applied to Assessor Hecht, have you not asked 40 for charity?"

"I do all in my power. We have already pawned every thing; my wife, from her beads to her chemise; the children have given

their little savings. A fortnight ago the last farthing was spent; we are living on bread and water."

"But is it all true?" — "You may believe it. I am not telling a lie."

5 Here the daughter, interrupting her father, said: "Father dear, you are telling a lie, we have no bread."

Upon this the old man rose up, and said: Come! — He went with them to the town, saw the good woman, with her seven children, and the good father, weeping, and found all to be true.

10 He entered into a conversation with him, upon the education of children, and found he had sound notions. "For each vice a rod," said the father, "I have found useful in this way, that the children learn to distinguish each vice, and to beware of each in particular: they will not lie. And thus by means of the rod, called
15 the corrector of falsehood, I accustomed the children to speak the truth."

"Go, my child, and bring bread, there you have six pence," said the old man to the little girl of seven years, whom he knew; but come back soon, and don't tell a human being that there is an
20 old man with your father."

The little girl ran with all her might. The father was struck dumb with joy that he should see the mother and children satisfied for that day. "Oh God!" said he to the old man, "you are an Angel of God!" The mother and children repeated the same:
25 "you are an Angel of God!"

The little girl brought the bread. The old man divided it; the hungry ate. The old man spoke with the mother, and with the children; one of the boys, Charles by name, pleased him in particular. "Come you with me," said he, "father will allow it."

30 The old man went away, the boy at one time behind, and then beside him; the father, mother, brothers, and sisters looked after the old man.

The old man went back to the mill, wrote with a pencil upon a sheet of paper, gave the boy the paper, and said: "Bring that to
35 your father."

The boy ran home with all his might. "Father," said he, "see the old man gave me this paper, and said: bring that to your father." The father took the paper — ashamed that he could not read what was written on it; he went to his neighbour, a
40 baker, and got it explained to him. Upon the paper was written: "Till the buttons which are made by the button-makers, come again into fashion, the button-maker Lindner is to receive six pence every day."

The button-maker Lindner immediately rose up to seek the
45 old man; who was, however, neither to be seen, nor heard of. The

button-maker enquired at the miller's, who said that the old man was from Magdeburg, but did not know the name. The miller thought it had been a copper-smith.

Four days later, the buttonmaker Lindner received three hundred and sixty five six-penny pieces by the post, and the next 5 year he received the same sum. He has now received it seven years successively, the fashion of metal buttons still continuing.

Only after the death of the narrator it became known that he himself was the benefactor: it was — *Gleim*.

67. THE MELANCHOLY SON.

10

A rich man who possessed many fields, and beautiful gardens, had an only son, whom he loved with all his soul. He sent him abroad that he might acquire knowledge, and become skilful in many things. After some years he returned home. Upon this occasion the father was greatly delighted, and arranged a fête. 15 But the son wandered sadly about, avoiding the father's eye. Grief was depicted in his eyes, and where pleasure reigned, he turned away his glance. "Are you ill, my son?" demanded the father, taking hold of his hand. "Not at all," he replied, casting his eyes upon the ground. "Then be a little merry on the day 20 to which we have so long looked forward with pleasure;" said the father, releasing his hand, with a troubled heart. The son remained just as dejected as before.

The father then led him to a bower, which stood upon an eminence in the large garden, and said to him: "See, we have 25 made this bower to give you pleasure, that you may look far around upon the magnificence of the country. Yonder, at the foot of the hill, runs a little brook, and here, in the bushes the nightingales build their nests. Nowhere are the beauties of spring more displayed than here; therefore be cheerful and good humour- 30 ed, my son." But the brow of the youth became clouded, and he turned away from the smiling prospect.

Soon after, the early friends of the young man arrived and rejoiced to see him again; now thought the father, he will cheer up, and said to him: "Come, my son, the friends of your youth 35 are here, and wish to see you again amongst them, and to rejoice with you." But the youth turned away, went out of his father's sight, and wished to hide himself from the friends of his childhood. Upon which the father followed him, and embraced him with emotion. "Oh, my son," said he, "why do you cause me 40 this sorrow of heart? Of what use to me is all your wisdom and knowledge that you have acquired abroad, if you will thus

despise the joys of home; enjoy your father's society as long as he lives, and do not estrange yourself from a heart that loves you."

The son then raised his sad countenance from the ground, and said: "Oh, my father, I left this spot with an innocent heart. But
5 now I cannot bear your glance; a sin weighs heavy on my mind."

He thus spoke, and hid his face on his father's breast. The father was silent and wept.

68. THE WIDOW OF ZEHRA.

The Kadi Benbæchir of Zehra met a widow driving an ass
10 before her, and weeping. "Wherefore do you weep, poor woman?"

"You may well say, poor woman," answered she, "this ass, the empty sack upon his back, and the clothes, which cover me, are the whole remainder of my fortune; the Kalif has taken all the rest." — "And wherein consisted the rest of your fortune?" de-
15 manded Benbæchir astonished. — "I owned a small farm; it was the inheritance of the forefathers of my late husband and my own; it was dearer to us than every thing; we were born and reared there; our mutual love began there, and upon his death-bed my good husband begged me to take care that our little estate,
20 which our fathers had left us, did not fall into the possession of any one else but our son, who is perhaps this moment shedding his blood for a master who is depriving his mother of her all!" — "And for what reason," demanded the Kadi, "did the Kalif take your piece of land?"

25 "He will build himself a villa there," answered the widow. Good God! thought the Kadi to himself, he has so many palaces and villas, and merely upon the sudden whim to have one more, he drove away a poor woman from her property!

"And what compensation did he give you?" demanded Ben-
30 bæchir. — "Compensation? None!" replied the widow; "at first he sent to offer me a small sum, when, however, I would not sell the estate which was so dear to me, he took it from me by force."

"Did you not represent to him your forlorn situation?" re-
35 plied the Kadi. — "I threw myself on my knees before him," answered the widow, "bathed his feet with my tears, prayed and implored — I said every thing to him, that pain, grief, and despair had inspired" — she could not continue for sobbing. — —

"And your prayers had no effect upon him?" demanded Ben-
40 bæchir sympathizingly. — "He repulsed me with the greatest austerity possible," answered she, weeping. — Benbæchir raised his eyes towards heaven. — "Almighty! Father of mankind!" said he with a sigh — "he represents Thee here on earth, and

dares repulse those from him, who demand no more than what justice and equity require — and Thou dost tolerate, with long suffering and patience, the most unjust and unreasonable requests of mortals?

“Woman,” said he resolutely, after a silent pause, “leave me 5 your ass and sack for a short time, and follow me at a distance. — I have some influence with the Caliph — where is he now?” “He is at this moment upon the estate which I once called mine. But what do you want with the ass?” — “Don’t be alarmed, but follow me,” continued the Kadi. 10

Benbaechir took the ass, and went to look for the Caliph.

The Caliph welcomed him courteously. “It is so long since I have seen you,” said he to him, “and how is it that I see you just this moment?”

“Illustrious Ruler of the faithful,” answered Benbaechir, “I 15 have just spoken with a poor woman, whom

“I guess what follows,” said the Caliph, interrupting him, with a stern voice, “and will hear no more; is it not in my power to dispose of the life and property of my subjects?”

“Thy power,” replied Benbaechir, “is unlimited here on 20 earth, and the poor widow does not require her former property back again. She only begs for a little remembrance, and with your permission I shall, in conformity to her wish, fill this sack with earth.” —

“That she can have,” replied the Caliph smiling; “and ten 25 sacks if she like. — Benbaechir, you will soon no more recognize the country. Here a splendid palace shall be erected, there a waterfall shall embellish the prospect, and further off will rise a high tower, from which one can overlook the whole country.”

“Indeed,” replied Benbaechir, who in the mean time had filled 30 the sack with earth, “I shall immediately have finished my business, and then, illustrious Ruler of the faithful, allow me to make one more request, which is just as trifling as the first.” — “It is granted,” replied the Caliph. — “The sack is filled,” continued Benbaechir, “and now, illustrious Ruler of the faithful, I implore 35 your assistance to lift it upon the ass.” —

“What a strange request!” exclaimed the Caliph, “how can you require that from me? Call one of my slaves, and he shall help you.”

“Permit me, Ruler of the faithful,” replied the Kadi, that I 40 beg this favour of you; that I implore you not to refuse me.”

“Madman!” exclaimed the Caliph, “the weight is too heavy for me!”

“Too heavy,” said Benbaechir, “this sack of earth, so small a part of the ground upon which we now stand, appears too 45

heavy for you? Oh Master! and you do not tremble at the thought of that day, on which you shall appear before your judge and ours, the day on which not merely this sack of earth, but the whole estate, with all the palaces and towers which you will build upon it, with all the tears with which the unhappy have watered it, will become a much more insupportable burthen! Here below, you are absolute master; a nod from you cuts off the life of man, and a single word precipitates thousands into misfortune;— but a time will come, when you and your slaves shall be on the same level.” —

10 “On a level with my slaves?” replied the Caliph.

“I made a mistake,” rejoined Benbaechir, “your superiority here will bring you greater torment. Each of your subjects has only to account for what he himself possessed, but you for that which we all together possess. Farewell; forgive the boldness of
15 your slave.”

Benbaechir was about to retire, when the Caliph detained him. “Forgive you?” said he, “I owe you thanks for having prevented my doing an unjust act, which I have already half committed. — Call the widow! let her take back her paternal inheritance, and to
20 compensate her for the tears which my severity has made to flow, her estate shall be enlarged as much again from my gardens — and you shall never again leave my court, that I may have an opportunity to reward you suitably. Sovereigns require a sincere adviser, who fears not to sacrifice all to truth, who draws their
25 attention to their faults, and prevents their committing them: you shall be mine in future.” —

69. THE VOICE OF CONSCIENCE.

A rich man, named Chryses, ordered his servants to turn a poor widow with her five children out of one of his numerous
30 houses, because she could not pay the yearly rent. When the servant came, the afflicted mother said: “Oh! wait a little, perhaps your master will have pity on us, I will go to him, and beg him.” Thereupon she went, with her four children (for one was in bed sick) to the rich man, and they all implored him fervently not to
35 eject them. But Chryses replied: “I cannot change my orders, unless you pay your debt.” —

Upon this, the mother wept bitterly, and said: “Ah! leave me then only a roof over me, till my sick child is well again.” But Chryses turned away from the weeping mother and the sup-
40 pliant children, who were kneeling on the ground before him. He went into the pavilion in his garden, and lay down on the cushion to rest, as was his custom. It was an oppressive afternoon, not a breath of air stirring. A stream ran close by the

garden. Chryses heard a murmuring in the reeds of the shore, which diffused a cooling air, but sounded to him like the weeping of the children and of the poor widow; and he became uneasy on his cushion. The stream soon began to rush louder; it then seemed to him, as if he were lying on the shore of an extensive 5 and undulating sea, and he kept turning on his pillow. When he listened again, the thunder of a coming storm resounded in the distance; he then felt, as if he heard the voice of judgment. — He rose up, went to his servants, and ordered them to open the house for the poor widow; but she was gone into the forest, with 10 her children, and was nowhere to be found. Meanwhile the storm had approached. Chryses trembled at the awful peals of thunder, and went about like one pursued, full of terror and anxiety.

The next day, he learned that the sick child had died in the wood, and that the mother, with the others, was gone away. His 15 garden with its saloon and cushions became disgusting to him, and the still darkness of night was a horror to him. Soon afterwards he fell ill; in the heat of the fever he always heard the murmuring of the reeds, the noise of the rushing stream, and the hollow roar of the approaching tempest. 20

70. THE MAN OF ROSS.

At Ross, a market-town in the county of Hereford, in England, lived in the beginning of the last century a noble-minded 25 man, whose whole life was passed in the enjoyment of doing good. His name was *John Kyrle*; but he was scarcely known by this name — the whole county, young and old, called him nothing else but the *Man of Ross*.

A virtue so pure and so free from all interested motives as it was in this man, is seldom to be met with. Notwithstanding the buildings and new institutions he had erected, he did not wish 30 his name, his family, or his services to be recorded either by inscription or monument. He thought himself amply rewarded by his peace of mind, which knew no other desire than that of increasing the happiness and diminishing the misery, of mankind: for not content that he weekly distributed bread to a number of 35 poor; that he annually provided for, or apprenticed a number of orphan children; that he was ready to assist every sick person of whom he heard, with advice and medicine; that he adjusted the quarrels of his fellow citizens with wisdom and equity: he undertook besides, great, expensive works, which could not be executed 40 without a princely fortune. In the midst of an impassable valley he had a broad commodious road paved, planted with rows of shady trees, and, at convenient distances, placed resting banks, for

weary travellers. He planted woods on the bare summits of the neighbouring mountains, which had given the country an inhospitable appearance, conducted refreshing springs into the plains, to revive man and beast; and by all this made the country more
 5 animated, fruitful, and beautiful. A steeple was wanting on the church of the market-town; he built one at his own expense. There was a want of a charitable establishment for old and indigent persons; without subscriptions he laid the foundation, finished it, and endowed the institution. To this day his memory is
 10 sed by the sick and aged, who find an asylum there.

When the noble minded old man, weary of life, expired in his ninetieth year, there was great lamentation at Ross, and the whole surrounding country. All flocked together, to see once more the features of the philanthropist; every one wished to kiss once more
 15 the beneficent hands that now were stiff and cold. One naturally concludes from this princely beneficence, that it had been supported by uncommon riches, that this noble minded man had either possessed numerous estates, or had carried on an extensive trade, or had worked some productive mines. But no; on the contrary, according to English
 20 estimate, he was only rich enough to be called independent. The only advantage of having lived a single life to such an advanced age was, that it favoured his noble ardour. — His yearly income, after paying taxes, only amounted to five hundred guineas. With such limited means, only strict economy, united to untiring philan-
 25 thropy, could accomplish such wonders.

Pope, who has immortalized the memory of this man, exclaims: "Blush, oh grandeur! Vanish, false splendour of proud courts!" And truly, many should not only blush, but die for shame, who with a much greater obligation, and with much better
 30 means of doing good, do not even found a single monument of charity or beneficence; who — when they go down to the grave, leave nothing behind them but the tears of the oppressed, and often a quantity of debts, which call forth a curse upon their memory.

71. MAKARIUS.

35 In an extensive desert, in Upper Egypt, lived a pious hermit, named Makarius. The fame of his sanctity and wisdom had collected round him a number of disciples, who heard his doctrines, and imitated his virtues. They too had built themselves separate huts in the woods, and, under the direction of their master, did good
 40 and were useful, when and wherever they could. From time to time they all met together for edification, and to praise the Lord in prayers and psalms.

But the spirit which animated and united them all, was the spirit of brotherly love and abstinence. —

Makarius once returned to his cot, from a painful journey to a distant place, which he had undertaken in the sacred cause of the Lord. He was fatigued, and longed for refreshment; for the day had been oppressively hot, and the road dusty. He then felt such a great desire for grapes, that all beverages were disgusting to him, even cooling water. "It is an absurd desire," said he to himself, "for, far and wide, there is not a bunch of grapes to be found!" But, behold! at that moment there came a serving brother towards him, holding a large bunch of fresh grapes in his hand; he presented him the delicious fruit, with these words: "A pious vintager sends you a present of this, it is the first he has cut this year." — "It is the Lord who has sent it," answered Makarius; "for never did I experience such a longing for refreshment as I this moment feel for grapes!" But suddenly his countenance changed; a deep thoughtfulness passed quickly over his face; radiant with joy he looked up to the blue heavens, in the attitude of thanksgiving; to the brother, however, he said: "Bring the grapes to my nearest neighbour, who has his cell yonder at the foot of the rocks, salute him in the Lord, and beg him to refresh himself with the fruit!" The brother bowed and went. Makarius drank of the cooling water, and praised the Lord with a psalm.

The next day, about the same hour he was sitting before his hut, and watching the setting sun, when a brother again appeared before him and handed him a bunch of grapes. — Makarius looked at them with astonishment, for he recognized in them the same grapes which he had received the day before. He therefore rose up, to enquire how the bunch of grapes had come back to him. And behold! he was obliged to go all round, from brother to brother; each one had received it as a present from his nearest neighbour, and sent it again to his next neighbour.

Makarius then rejoiced, and thanked the Lord, that such love and abstinence dwelt amongst them.

72. THE SHEPHERD-BOY.

Abbas, surnamed the Great, King of Persia, had lost his way when he was hunting; he came to a mountain, where a shepherd-boy was grazing a flock of sheep. The boy sat under a tree playing the flute. The sweet melody of the air and curiosity attracted the King nearer to the spot; the ingenuous countenance of the boy pleased him; he questioned him on many subjects, and the quick, striking answers of this child of nature, who had grown up with his flock, and without instruction, astonished the King. — He was still thinking on it, as his Vizier came up; he called to him from

far, and said: "Come Vizier, and tell me how you like this boy." The Vizier approached, the King continued his questions, and the boy answered them all. His boldness, his sound judgment and open frankness captivated both the King and the Vizier so much, that 5 the former resolved to take him with him and have him instructed, that it might be seen, what this natural ability would become under the hand of art. As the wild flower which the gardener takes out of its barren soil, and transplants into a better ground, in a short time extends its calix and acquires more brilliant colours: 10 so the boy gradually improved, and became a man of distinguished virtues. — The King grew each day more attached to him, he gave him the name of Ali Beg, and made him his Grand Treasurer.

Ali Beg possessed all the virtues that can possibly be united: 15 irreproachable in his morals, faithful and prudent in his employment, generous and liberal towards strangers, complaisant to every one who begged a favour, and although the favorite of the King, he was of the most unpretending humility. But what most distinguished him from the rest of the Persian courtiers was his disinterested- 20 ness, for he never accepted payment for his services; his good actions proceeded from the purest source, the desire of being useful to mankind. — But with all these virtues he did not escape the calumny of the courtiers, who looked with secret envy on his promotion. — They laid all kinds of snares for him, and tried to 25 make him be suspected by the King.

But Schach Abbas was a prince of rare qualities; suspicion and distrust were too mean for his magnanimous disposition; and Ali Beg remained in authority and peace, as long as his noble-minded protector lived.

30 Unfortunately this great king died, and Schach Sefi who succeeded him, appeared to justify the complaints of his people. He was the exact opposite of his predecessor, full of distrust, cruelty, and avarice. Ali's enemies had only waited for such a sovereign, and their hidden envy soon became visible. They daily brought 35 false accusations against the treasurer, to which the King at first gave no heed, till one of those wished for events appeared to justify their accusations.

The King had desired to see a precious sabre which had been presented to Schach Abbas by the Turkish Emperor, and 40 which some of the court had mentioned. — The sabre was not to be found, although it was noted in the inventory, left by the great Abbas; and thus Schach Sefi's suspicion fell upon the treasurer who, as he thought, had embezzled it. This was what his enemies wished. — They redoubled their accusations and depicted 45 him as the greatest deceiver. "He has," said they, "built several

houses for the entertainment of strangers and constructed other public edifices at a great expense. He came to this court a poor boy, and nevertheless, is now possessed of immense riches; where could he have got all the precious things, with which his house is filled; if he did not steal from the royal treasury?" Ali Beg entered 5 into the King's presence, just as his enemies were thus accusing him; and the King said to him, with enraged glances: "Ali Beg, your dishonesty is come to light; you have lost your employment, and I order you to give up your account in a fortnight." Ali Beg was not alarmed, for his conscience was clear; but he reflected 10 how dangerous it would be to leave his enemies, fourteen days before proving his innocence. "Master," said he, "my life is in your hands, I am ready, to-day or to-morrow, to lay down at the foot of your throne the keys of the royal treasury and the insignia of honor, which you have given me; if you will deign to 15 honor your slave with your presence." —

This request was most welcome to the King; he granted it, and the very next day inspected the treasury. — Every thing was in the most perfect order, and Ali Beg proved to him, that Schach Abbas had himself taken out the missing sabre, and had orna- 20 mented another jewel with the diamonds, without, at the same time, having noted it in his inventory.

The King had nothing to oppose: but mistrust is unjust, and feels offended, when it finds itself deceived in its false suppositions. He, therefore, found out a pretext, and accompanied the master of 25 the treasury to his house, in order to find the precious things of which his courtiers had told him, but to his great astonishment, here too, all was quite different: common paper covered the walls, the rooms were only provided with the most necessary furniture, and Sefi was himself obliged to confess, that a middling citizen 30 was better lodged than the Treasurer of his kingdom. He felt ashamed of being thus twice deceived, and was about to retire, when a courtier showed him a door at the end of the gallery, fastened with strong iron bolts. The King went nearer and asked Ali Beg, what he kept under such strong locks and 35 bolts. Ali Beg appeared alarmed, he blushed deeply, but recovering himself again, said: "Master, in this chamber I keep that which is dearest to me in life: my own property. Every thing that you have seen in this house belongs to the King, my Master; what this room contains is mine: but that is a secret, I pray you, 40 do not ask to see it."

This frightened manner seemed an expression of guilt to the suspicious Sefi, and he violently ordered the door to be opened. The apartment flew open, and behold! four white walls adorned with a shepherd's staff, a flute, an old coat, and a shepherd's bag 45

— these were the treasures, which were preserved under the iron bolts and locks. All present were amazed, and Schach Sefi was ashamed of himself for the third time, when Ali Beg, with the greatest modesty, spoke as follows: “Mighty King! when the
5 great Abbas met me upon a mountain where I kept my flocks, these worthless articles were my whole riches. I kept them ever since as my only property, in remembrance of my happy childhood; and the magnanimous prince was too good to take them from me: I hope, Sir, that you too will not deprive me of them,
10 and that you will allow me to return to those peaceful valleys, where I was happier in my poverty, than in the opulence of your court!”

Ali was silent, and all present were moved to tears; the King took off his garment, and laid it over him (a proof of the highest
15 favour). — Envy and calumny were confounded; and never again dared to rise against this noble character. Ali lived long, and enjoyed the reward of his virtue: love and veneration during his life, and, after his death, tears were the silent elegy on his grave. All the inhabitants of the town accompanied his remains, and pos-
20 terity still calls him: “*The noble and disinterested Ali.*” — — —

73. THE PURSE.

Three friends had mutually vowed to support each other in all situations and difficulties of life, with as much devotion as if all three formed only one person. They lived in different places,
25 and met from time to time, to communicate all that had happened in the meantime; and to enjoy together the pleasures of their friendship. It now happened that one of them got into a pecuniary difficulty, which was certainly not very pressing, but still of that kind, that would have been very disagreeable to him, had he been
30 obliged to make it known. He wrote immediately to that one of the two friends who lived nearest, and begged him in a few words, to send him the necessary sum. The next day he accordingly received the desired money. He laid the sealed purse aside, without opening it. Soon after, however, a messenger in haste
35 arrived from the other friend, with a letter, in which the latter begged him pressingly, to send by the bearer as much money as he could possibly spare. “He is in greater embarrassment than I” — thought the faithful friend, and, without deliberation, took the sealed purse, and sent it to him.

40 But the evening of the next day, the first friend walked in and handed him the same purse, which he scarcely thought the other friend had as yet received. — “You see,” said the late visitor, “wherefore I am come, the purse has come back to me, sealed in the very same manner in which I sent it to you.”

I have not been able to make out this strange transaction, and am come to you for an explanation. Tell me, I pray you, candidly, what you have been doing with the purse." — "Don't be angry," replied the other, "I had not yet opened the purse, when our mutual friend sent a messenger begging me very pres- 5 singly for money." — "Oh," exclaimed the other, interrupting him joyfully, "now it is all clear! I had sent you all my ready money, and, not to come into embarrassment myself, wrote immediately to our friend to lend me some, if he could easily spare it. You see that he had none himself in hand, and you know from his request, 10 how faithfully and quickly he procured it. — Take the money, and use it yourself, for you certainly were most in want of it; and how could we possibly come into great distress, while we are so closely united! — But to-morrow early we shall set out and hasten to our friend." 15

74. WALTER DE LA TOUR.

The valiant French knight, Walter de la Tour, was riding in a waste desert, in Syria. — He heard in the distance a long mournful groaning. — No doubt, thought he, the base Arabian robbers have attacked a traveller; he sprung towards the spot on 20 his charger, but as the latter stood before a dark narrow ravine, it started, and trembled, reared, and foamed at the bit. The sparkling eyes of a great lion darted like lightning at him. He lay struggling with a monstrous serpent which had already wound itself round his body and tail. Without waiting to consider, 25 Walter drew his formidable sharp sword, and with one powerful and successful blow, cut the body of the serpent in two. When the lion saw himself released from the frightful raging enemy, he rose up, roared loudly, shook his mane, stretched his body, and then approached his deliverer; he crept softly towards the young 30 and fearless hero, caressed him, licking his shield and hand; from this time he quitted him no more, but followed him, like a dog, even across rivers and in the fight.

The knight had been many years in the holy land, he had performed many valiant deeds, his name had become celebrated 35 and respected. At length he began to long for his dear distant native land, wished to return there, and to take the good faithful lion with him. — But no captain would receive the animal in his ship, although Walter offered double, even four times the freight. At last the knight sailed away alone, and left him behind. Upon 40 which the lion set up a long, lamentable roar, ran backwards and forwards in agony along the shore, then stood still, gazing after the ship, and at length plunged into the sea.

They saw the noble animal from the ship, and resolved to take him up. He was already quite near them, when his strength failed him; he gave one glance more towards the knight, with his bright, faithful eyes, and sunk.

5 75. THE LORD OF LORDS.

The Landgrave Philip of Hesse, once made an excursion into the country; he sat stately on his horse with sword and armour, his attendants riding behind him. A storm gathered in the sky, and as the horsemen came to a wood, the lightning struck an oak, 10 with a loud crash, in front of the Landgrave, and shattered it to pieces. His steed, frightened, fell on its knees, and the Landgrave was thrown to the ground. — The servants immediately ran forward, exclaiming: "Oh! my Lord, you are not hurt? you have met with no accident, my Lord?"

15 But the pious Landgrave rose up, pointed with his hand towards heaven and said: "Why do you call me Lord. He who thunders there above, He is the Lord, and He has spared me in the storm."

20 76. THE MESSENGERS OF DIVINE PROVIDENCE.

The flowers, herbs and all the plants of the earth come as it were out of their sleeping apartments with the opening spring, they have put on a new dress, and seem to speak to us by their sweet perfume, their diversity of forms, and the variety of their 25 colours; saying, in their dumb language: O! ye unbelieving children of men, look at us all, ye, who will not believe God's word! look at us, who are his work! we were dead, and are now come to life. We have let our former body decay in the earth, and are become new creatures; learn then from us, to put off the 30 old man, and put on the new; be renewed in your Creator, who is your origin, and in whose likeness you were originally made; but, whilst you wander here on earth, do not care for your bodies; but let your God, who adorns us so gloriously, and clothes us every year with new attire, who preserves, nourishes and propa- 35 gates us, let Him provide for you too. See, we give you all our properties, which we have received for your service, not for our own; and each little leaf resembles a tongue, proclaiming the mercy, goodness, infinite power, and gracious Providence of God. —

I listen to these preachers of the field, I believe their dumb 40 words, and throw aside all my cares. I then pursue my way more cheerfully, being assured of the paternal solicitude of my God, and desire with confidence to die, because I do not doubt,

that my body shall rise glorified, and that the corruptible shall, in me too, put on incorruption. —

77. INSTRUCTIVE LETTERS.

Benjamin Franklin was a great statesman, but sought also as an agriculturist to be useful to his countrymen, the North-Americans. 5 Amongst other things, his fields produced much finer clover than those of his neighbours; because he strewed his with pounded gypsum, which process was then very little known. His neighbours, towards whom he made no secret of this means, could not believe that gypsum could be such a stimulant to clover-fields. 10 The obstinacy, with which his fellow-citizens resisted his kind instructions, annoyed him. At first he thought: well then, if you will not have it better, then leave your clover without gypsum; but still in spring the desire to instruct the people in a more striking manner, left him no rest. — What did he do? When 15 the time came again for cultivating the ground, he selected a clover-field, on the road side, for the purpose of giving his instructions there. In all secrecy he strewed over the clover the words: "*Here is gypsum*", in letters as large as a man, with gypsum powder; after some time, when the people passed by his 20 clover-field on the road side, they saw the dark rich stripes in the clover, which soon showed themselves to be 'intentionally formed characters; they racked their brain with spelling, till at last to their amazement and confusion, they brought out "*Here is gypsum*" — all now flocked thither to read the wonderful clover letters; 25 thus it was necessary to make the people ashamed, before they would let themselves be instructed.

78. LETTER FROM SCHILLER TO HIS FATHER.

Thanks, many thanks for the good news you give me of the improving health of our dear mother, and of your good health 30 in general. — To-day is the 28th of October (1791), your birthday, dearest father, which we both celebrate with heart-felt joy, that God has preserved you to us in health and happiness till now. — May he still watch over your dear life and health, and prolong your days to the most advanced age; that your grateful 35 son may be enabled to diffuse joy and contentment around the evening of your life, and repay you the debts contracted in his childhood.

79. LETTER FROM SCHILLER TO HIS SISTER

(wife of Mr. Reinwald, Privy-counsellor).

40

You will already have heard, dearest sister, that Louisa is

seriously ill, and our dear mother deprived of every consolation; should Louisa grow worse, or perhaps our dear father also, our poor mother would then be quite forlorn. — Their distress is not to be told. — If you can possibly arrange, and think that your
 5 strength is adequate, I pray you, set out and go there. — The expense I shall gladly pay. — Reinwald could perhaps accompany you, or if he do not like that, he might come to me for that time, where I shall receive him as a brother.

Recollect, my dear sister, that parents in such a distressing
 10 situation, have a most just claim on their children's assistance. Oh God! if only I were now in good health, such as I was when travelling, three years ago; but not having been out of the house for more than a year makes me so weak, that either I could not support the journey, or would be laid up sick myself with our
 15 good parents. — I can, alas! do nothing for them, but with money; and God knows, I do that most willingly. Only think that our dear mother who has shown so much firmness till now, must at last sink under so much suffering. — I know your filial, tender heart, and the reasonable and just feelings of my brother in law;
 20 both these will teach you better than I can, what is necessary under these circumstances. Remember me affectionately to him.

Your faithful brother

Schiller.

25

80. NIGHT AND DAY.

A dispute arose between Night and Day, as to which should have the preference. The bright fiery boy, Day, began the dispute. "Poor, dark mother," said he, "what have you to compare with my sun, my sky, my fields, my busy restless life? I recall what
 30 you have killed to the feeling of a new existence; what you exhaust, I revive."

"But do they thank you for this excitement?" said the modest veiled Night. "Must I not refresh what you fatigue? and how can I otherwise do that, than in general by making them
 35 forget you? I, on the contrary, take all creatures to their perfect satisfaction, into my arms. No sooner have they touched the hem of my garment, than they forget your dazzling qualities and lay their heads gently down; and then I elevate and nourish the calmed soul with heavenly dew. — To the eye that amid
 40 your sunbeams never dared to raise itself towards heaven, I, the veiled night, have revealed countless myriads of suns, numberless images, new hopes, new stars." —

81. THE VOICE OF TEARS.

Three days Isaac had been dead in his father's heart; for on the fourth, God had chosen him as a sacrifice. Abraham wended his way in silence towards the land of Moriah; plunged in the deepest grief, till the sweet voice of the child roused him. "Behold 5 my father, here is fire, and wood, but where is the lamb for the offering?"

"My son," said Abraham, "God has provided himself a lamb for an offering." So they both went on together, in silence.

And when they came to the place of sacrifice, and the altar 10 was built, and all ready, the father seized his son, and laid him upon the altar, taking the knife in his right hand, and looking up to heaven; the boy patiently resigned himself, remained silent, and with weeping eyes glanced towards heaven.

The speechless tears in the eyes of the father and child 15 pierced the clouds, and penetrated with a loud cry to the heart of God; and the Angel of the Lord now called to him out of heaven: "Abraham, Abraham, spare the child, and do him no harm. That will suffice!"

The father overjoyed, took back his restored son, God's victim, 20 and called this place of terror and joy: "Jehovah sees!" He sees the silent tears in the eye of the sufferer; he sees the heart's sorrow, whose anguish is a stronger appeal than the loudest lamentations.

There are three kinds of prayer from man to God, and each 25 one more powerful than the other.

The softly breathed prayer is well pleasing in his sight, he hears it in the recesses of the heart, and graciously receives it from the stammering lips.

The prayer of distress pierces the clouds with a loud cry, 30 and heaps burning coals upon the oppressor's head.

But more powerful than all, is the tear of the forsaken one who lives and dies in firm reliance on God. It bursts gates and bolts, pierces its way to the heart of God, and draws down the 35 all-seeing eye.

82. THE OLD FISHERMAN.

The old fisherman Semnon, almost stiff with cold, returned from the leafless forest, with a bundle of wood on his back for firing; he tottered along with much difficulty on the snow-covered path, before the house of Ithamar, the huntsman, intending to cross 40 over the bridge of the river, to his own dwelling.

"Stop, old fellow," cried out the huntsman, rushing furiously out of his house, "where did you get the wood? this wood is not yours, you have stolen it from me!"

Semnon was frightened and stammered out: "Huntsman, I have
5 not stolen it."

Ithamar. Tell me no lie, old fellow! Only yesterday I felled wood; it is lying over yonder in the wood, from that you took it; — give it here. —

Semnon. No huntsman, I gathered it, twig by twig, fairly and
10 honestly.

Ithamar. You lie, old graybeard! Give it up. —

Semnon. Only see, they are nothing but dry twigs, which I collected together as I found them scattered under the trees in the snow.

15 *Ithamar.* You have stolen them, why do I listen to your lies?

Upon which he tore the bundle violently from the old man's back, threw it over the bridge into the river, to the mercy of the waters. "There's an end of the dispute," said he sneeringly, and returned to his house, tramping angrily as he went. Semnon
20 looked mournfully after him, and tottered from the spot, with tears in his eyes.

After some weeks the air became warmer, the ice broke, the pieces rushed violently down, rising up, and striking with a crash against the arches; the blocks and fragments burst into
25 pieces; lumps of ice, struggling together, collected into heaps, formed a dam, and swelled the waters of the rapid torrent.

Just then Chalisson, Ithamar's son, returned from the town, and was about to cross the bridge; but he shrunk back, terrified and hesitating, upon seeing the scene of horror. Semnon himself,
30 who was just near the spot, carpentering at a boat, advised him not to venture his life into such danger. Ithamar observed him: "Come over quickly!" Chalisson ran. Blow after blow, against the bridge. He tottered. — Another blow. And he fell. — Then one more — upon which the bridge sunk, and fell into the water, and
35 with it the boy.

What were the rage and madness of the father on one side! and the distraction of the old Semnon on the other! The boy screamed fearfully in the water calling for help; squeezed against a beam, half crushed by the ice, he was torn away by the current.
40 The huntsman ran about the banks in despair, stamping on the ground, screaming and wringing his hands despondingly. How could he expect that the fisherman would save the unhappy boy!

But Semnon, with his silver hair, sprung boldly into his boat, and courageously forced it through the blocks and pine beams of
45 the bridge; snatched the boy out of the whirlpool, and brought

him safe to land. — “Here, I give you back your son,” said he, full of kindness, and with a tone that would have tamed even the wolf; “look he is safe and sound, only a little frightened.” Ithamar scarcely dared to raise his eyes, and stood there long, confused, and speechless. “Forgive me, good old man,” said he at last, very much affected; a flood of tears involuntarily rolling down his rough cheeks; “forgive me my harsh conduct!” “What shall I forgive you?” replied Semnon, with a kindly mien; “have I then not just now sufficiently revenged myself?”

Ithamar. Doing a service then, was your revenge, much injured man? God, is it thus that the upright seek for vengeance?

83. THE COMMERCIAL HOUSE GRUIT.

When distress is greatest,
God is nearest.

The commercial house of *Gruit von Steen*, at the beginning of the seventeenth century, was one of the most considerable, and richest in Hamburg. But even it at last felt the sad effects of the fatal Thirty Year's war, and the more so, as the business of the house had been previously so extensive. Hundreds of towns and villages were laid waste and abandoned; and it was no wonder that, with the insecurity of the roads, commerce was at a stand, and chiefly that the sale in the interior of Germany was very trifling. One merchant after another became insolvent, and involved this commercial house too in their losses; besides which a large vessel belonging to it, which lay at the mouth of the Elbe, did not venture to set sail on account of the war; whilst the most saleable goods had to be bought at enormously high retail prices from the Dutch.

About the year 1638, Hermann *Gruit*, the owner of the establishment, was sitting with old Jansen, an experienced servant of the firm, in the counting house, comparing the large books. The latter at length said: “It cannot go on well longer in this way, we must try some other means; entrust me for a year with the ship, and as much money and Nuremberg goods as possible, and let me sail myself with it to the New World (America); you know I have already been there twice in my younger years, and understand the business; with the help of God I shall succeed.”

They deliberated together upon this idea; and after having maturely weighed the possible risk and gain, they mutually agreed that Jansen should set out. Four weeks later, Mr. Steen walked in his senatorial robes, his old bookkeeper beside him, towards the harbour, where a great concourse of people waited to see the stately ship set sail. Several commercial friends advanced

towards them, saluting and hoping, but not without evident apprehension, lest Mr. Hermann had risked too much in equipping this vessel. But Jansen replied: "Do not make yourselves uneasy, gentlemen, I firmly hope we shall meet again in health and spirits; for I rely upon the good proverb: "God never forsakes a German!"

At this moment the first gun was fired, as a signal of departure, and the boat which was to take old Jansen to the ship, had just reached the land. Once more he pressed his master's hands, stepped quickly in, and rowed across. The great anchor was now heaved, the last cannon shot was fired, all the flags were displayed, and with full sails the ship flew on towards the sea. —

Nine months passed away, and no Jansen returned; nor were any tidings heard of him; but vague reports were circulated, of German trading ships which had been foundered near New-Amsterdam. The countenance of Mr. Hermann Gruit became more and more earnest. He suffered one great loss after another, by the failure of several commercial houses in Brunswick, Nuremberg, Augsburg and Ulm; and every day there arrived letters announcing further misfortunes. At the close of the year he compared his books — and what he had feared, proved to be true: — the debts were more than his property. He laid the pen slowly down, softly shut the book, and sighing heavily went out of the counting house up to the apartment of his family. He there dressed himself in his full robes as Senator, kissed his wife and three boys, and went down, saying that there was a sitting that day. He went along Green-street towards the town hall, a servant followed him, carrying the heavy ledger. In the Council chamber, before his astonished colleagues, he laid down the insignia of his dignity, and declared his insolvency.

One may imagine, how they were all astonished that the great house of Gruit von Steen was obliged to stop payment. At the same time they convinced themselves, by an exact inspection of the books, that Herman was not to blame for his misfortune, and decided to grant him half a year's time, as the latest term, in which one might expect Jansen back, if the ship were not lost.

But the half year elapsed, and two months more passed, and Jansen had not returned. And Mr. Herman's circumstances had become still worse. Then the creditors, already exasperated by the delay that had been granted, so obstinately demanded the strict execution of the law, and the sale of all the effects of their debtor, that the authorities were obliged to let justice take its course. Everything was put under lock and key, and a little room to the left of the principal entrance of the house, where the

porter had formerly slept, was all that remained to the poor Gruit and his family.

The auction began; it took place in the spacious counting house, opposite to this little room, from which the loud voice of the crier could be distinctly heard. Each knock of the hammer 5 went through Herman's heart like a sword. He sat at the window, absorbed in thought, staring at the sign post of his neighbour, the Innkeeper of the West-Indian Navigator. The wife was sitting at the upper end of the room, her eyes red from weeping; the boys were playing with the large dog. 10

At this moment the beadle entered, and said compassionately: "My lord Senator, I am sent to take the easy chair."

Mr. Hermann sighed, and tears started into his eyes; in this chair, covered with green velvet, his departed father had gently 15 breathed his last, and on this account it was held sacred in the house. It was notwithstanding this, now carried out, and the whole family followed it as though they could not part from it. The auctioneer called out: "An easy chair in good preservation, covered with velvet!" — And a long pause ensued while all eyes turned 20 towards the bewailing inhabitants of the house. At last some one bid four marks for it, and the auctioneer cried out dissatisfied: "Well then four marks for the first!"

In this moment a strong bass voice called in through the open window: "four hundred marks for the first!" Every one was 25 surprised; the dog forced his way out, and began to bark with joy before the house. A man then entered the room, in a sailor's costume, and called out emphatically, whilst he struck the table with his cane; "four hundred marks for the second, third and last time!" —

"God! our Jansen!" exclaimed Mr. Hermann — and fell on his 30 neck. But the former continued: "Yes it is I, and our ship is lying in the harbour full of gold and goods! The auction is over! Now be off, all of you; come to morrow to the town hall, you shall be paid all, with the interest; for you shall know that there is still a God, and that the house Herman Gruit still exists — and 35 only now your old Jansen, again in his native land, joyfully salutes you, Mr. Herman and Mrs. Elizabeth!"

Psalm 37, 5. Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass.

84. THE FATHER'S LEGACY.

Silver and gold have I none,
But such as I have, give I thee.

My dear son!

5 The time is gradually approaching, when I must go the road, from whence no traveller returns. I cannot take you with me, but must leave you behind in a world where good advice is not superfluous.

10 No one is wise from his birth; time and experience teach us here. I have lived longer in the world than you. All is not gold that glitters, dear son, and I have seen many stars fall from heaven, and many a staff on which one trusted, break. I will therefore give you a little advice, and tell you what I have found, and what time has taught me.

15 Nothing is great that is not good, and nothing is true that is not lasting.

Man's home is not here, and it is not by chance that he wears this bad clothing; for behold all other things, which accompany and surround him, exist and pass away, without being aware
20 of it, but man is conscious of his existence, and is like a high, firm wall on which the shadows pass along. All things that accompany and surround him, are subject to another will and power; he alone is confided to himself, and holds his life in his own hands. It is not a matter of indifference to him whether he goes
25 to the right, or to the left. — Do not let yourself be persuaded that he can advise himself, and that he knows his own way best. — This world is not enough for him, and the invisible he neither sees nor knows. — Spare yourself useless trouble, and do not make sorrows for yourself. — Think yourself too good to do evil.
30 — Set not your heart on perishable things.

Truth does not regulate itself by us, my dear son; but we must regulate ourselves by it. — What you can see, that see, and make use of your eyes; but concerning what is invisible and eternal, hold to the word of God. — Remain faithful to the reli-
35 gion of your fathers, and abhor all contention on the subject. God will surely guide your heart. — Fear no one so much as yourself; for in ourselves dwells the Judge who never deceives, and whose voice has more weight than the approval of the whole world, and the wisdom of all the ancients. Make a firm resolution,
40 my son! never to act contrary to his voice. Whatever you meditate and intend, first strike your forehead, and ask the interior Judge for advice. At first he speaks but softly and stammers, like an innocent child; but if you respect his innocence, he will raise his voice by degrees, and speak to you more audibly.

Learn willingly from others, and wherever they speak of wisdom, human happiness, the fear of God, and generosity, there lend an attentive ear; do not, however, be too credulous, for all the clouds do not contain water, and there are many kinds of sages. They too, often think they have already the thing itself, when 5 they can and do speak about it. But it is not so, my son, words are but words, and where they flow so very lightly and rashly, there be carefully on your guard. For the horses who draw a waggon with goods, go at a slow pace.

If some one will teach you wisdom, look in his face. If he 10 have too good an opinion of himself, let him be ever so learned and renowned, leave him and avoid his society. No one can give what he has not. And he is not free, who wishes to be able to do all that he wills; but he is free, who has only the *will* to do what he *ought*. And he is not wise, who prides himself on what 15 he knows; but he is wise, who is aware of his ignorance, and who by the very fact of this conviction, is cured of his presumption. — If you be really desirous of wisdom, then seek only for it, and not your own advantage; overcome your will, and await with patience the result. 20

Think often on sacred things, and be assured that it will not be without profit to you, and that the leaven will ferment the whole lump. Ridicule no religion, for by the spirit it is sincerely meant, and you do not know what may be hidden under these seemingly insignificant images. — It is easy to despise, my son! 25 but it is much better to understand.

Do not teach others, until you have learned yourself. — Advocate the truth, when and where you can, and for its sake, gladly suffer yourself to be hated and ridiculed. Know, however, that your cause is not the cause of truth; take care not to confound them, 30 lest your own interest outweigh that of truth, and your reward be lost. — Do good for yourself, because it is good, and do not trouble yourself about the results. — Have only one thing in view, and desire that, from the bottom of your heart.

Take care of your body, but nevertheless not as if it were 35 your soul. —

Obey the authorities, and leave others to contest about them. — Be honest towards every one, but do not confide in any one at first. — Do not interfere in other people's affairs, but mind your own with assiduity. — Flatter no one, and let no one flatter 40 you. — Honor every one, according to his station, and let him be ashamed, if he do not deserve it.

Owe no one anything; yet be as obliging as if they were all your creditors. — Do not always desire to play the generous, but be always just. — Assist and give gladly, when you have the 45

means; but do not therefore think the more of yourself; and if you have nothing, then keep a drink of cold water at hand, and do not on this account esteem yourself the less.

Do not tell all you know, but always know what you tell. —
 5 Do not attach yourself to the great. — Do not sit with the scoffers, for they are the most wretched of all creatures. Only respect and seek after the really pious, not such as only affect to be so. — A man who has truly the fear of God in his heart, is like the Sun, which shines and warms, though it does not speak. — Do what
 10 deserves a reward, but do not require any. If you are in want, complain of it to yourself, but seldom to another. Always have the good in view.

When I am dead, close my eyes, and think that I am gone to a better world. — Support your mother, honor her as long as
 15 she lives, and bury her beside me. — Meditate daily upon death and life, and be of good courage. — Do not leave the world without having testified your love and veneration for the Founder of Christianity, by some public work.

Your affectionate father

Claudius.

II. EXTRACTS FROM HISTORY.

1. THE JUDGMENT OF THE DEAD.

A monarch of ancient Egypt had died. The four judges of the dead were sitting on the shore of the lake of Mœris, deliberating as to whether the departed should obtain the rites of burial. 5 Men of irreproachable reputation came forward, to give testimony for the deceased, and what they advanced, tended to his praise. "He has brought glory to his native country, by the fame of his arms," said the first. — "The people purchased this fame with their blood," answered the judges. "He lent his protection to the 10 arts and sciences," said a second. — "But he neglected the plough," replied the judges. — "He has acquired the reputation of a religious and affable man," said a third. Thereupon the eldest of the judges enquired: "Was he also called the just, by his own and the neighbouring people? As this is the only surname 15 becoming those, placed over their brethren mankind." The witnesses were astonished. The judges then rose from their seats, and said: "He who dwells in light, has judged the soul of the departed; but we judge the body. He shall remain a year unburied, there is but one virtue for a sovereign, namely justice; 20 without this, there can be no virtue."

2. AGESILAUS AS A FATHER.

Agesilaus, King of Sparta, who is so celebrated for his numerous warlike expeditions, was at the same time a very good father, and had a real pleasure in playing at home with his little 25 children. He was thus once riding round the room with them, upon a stick, as upon a little horse, when a friend entered, and

with astonishment observed how the King had become a child. "My dear friend," said Agesilaus to him, "don't mention to any one what you see here, until you have yourself become a father."

3. ALEXANDER AS A BOY.

5 An extremely beautiful horse was once offered for sale to Philip, King of Macedon; it bore the name of Bucephalus, and was to cost a considerable sum of money. The King with his suite went out into a plain, to have the horse tried; but here the animal became very restive and difficult to manage; it allowed no
10 rider to mount, and did not even suffer itself to be spoken to, but reared against every one who approached it; so much so that King Philip became impatient, and ordered it to be led away, as it was so wild and unmanageable. His son, the young Alexander, who was also present, then said: "What a noble steed these
15 people are losing because they are too foolish and cowardly to manage him properly."

At first Philip remained silent; but, as the boy did not cease to speak in this manner and was quite beside himself, the father could not contain himself, and said: "You take upon you to blame
20 grown up people, as if you understood more about it, or knew better how to manage a horse." — "This horse at least, replied Alexander, "I am persuaded I could manage better than any other man." — "And if not, what shall be the punishment of your temerity?" — "I promise upon my honour, I will then pay the price
25 of the horse myself."

There was a burst of laughter. But that did not disconcert Alexander; he first had the price fixed, he then ran up to the horse, seized it by the bridle and turned it facing the sun. He had remarked, as it appears, that till now the sun had been behind the
30 horse, and that he had been frightened at his own shadow, which danced before him. After he had then trotted him a little by his side, patting him with the hand, and perceived that he began to heat and snort, he gently threw off his tunic, sprung up, and took a firm seat; he then drew the bridle a little with the reins,
35 without either striking or pulling him, and when he saw that the horse had lost his obstinacy and was desirous to run, he loosed the bridle and set off, not ceasing to encourage him with his voice and to strike him with the heels. Philip and his attendants were in anxious suspense; a deep silence reigned. But when the
40 boy turned, and came back in a firm position and beaming with delight, a general shout burst forth; the father wept for joy, kissed his son upon the forehead, when he had alighted, exclaiming: "My son, seek a kingdom as great as yourself; Macedon cannot contain you."

4. ALEXANDER IN AFRICA.

Alexander the Great once arrived in a remote region of Africa, which was rich in gold. The inhabitants came to meet him, offering him cups full of golden apples and other fruit. "Do they eat this fruit with you?" said Alexander, "I am not come to see 5 your riches, but to learn your customs." — They then led him to the market-place, where their King held his tribunal.

At this moment a citizen stepping forward said: "Oh King, I have bought a piece of ground from this man, and as I dug up the earth, I found a treasure. This is not mine, for I have only 10 bought the piece of ground, not the treasure concealed therein; and notwithstanding, the seller will not take it back." And his adversary replied: "I am just as conscientious as my fellow-citizen, I have sold him the estate, and all that was concealed therein, and consequently the treasure too." 15

The King repeated their words, in order that they might see if he had rightly understood them, and after some consideration, he said: "You have a son, my friend?" — "Yes." — "And you a daughter?" — "Yes." — "Your children love each other?" — "Oh very much!" — "Good then! marry your children, and give 20 them the discovered treasure as a marriage-portion! — That is my decision."

Alexander was astonished, upon hearing this sentence: "Have I judged badly," said the King, "that you are so astonished?" — "Oh no," replied Alexander; "but in our country, they would judge 25 differently." — "And how then?" demanded the African King. — "To confess the truth," answered Alexander, "we would have taken both men into custody, and taken possession of the treasure for the King."

Thereupon the King clasped his hands and said: "Does the 30 sun then shine with you? and does the sky still send rain upon you?" — "Yes," replied Alexander. "Then," continued he, "it must be for the sake of the innocent beasts, that live in your country; for upon such men, no sun should shine, no rain should fall."

5. THE DISCOVERY OF PURPLE.

35

A Phenician shepherd was once keeping his flock on the seashore, when his dog came towards him, with his snout to all appearance bleeding. Upon closer examination, it was found to be no blood, but the colouring juice of the purple-snail, the shell of which the dog had bitten, on the shore. The Phenicians 40 soon knew how to employ this juice skilfully. They dyed

with it the woollen cloth, which their excellent weavers furnished. Dresses of this stuff were the most generally in fashion amongst the great and rich of olden times. Thus originated the great profit which the Phenicians derived from this trade.

5

6. INVENTION OF GLASS.

Some Phenicians once landed on the northern coast of Palestine, where the little river Belus flows into the sea. A vast plain of sand presented itself to the eye. In vain they searched for stones, to place their pans and kettles upon; they went to
10 their ships, and brought saltpeter stones, of which they had a cargo. The bright flames soon crackled, and they held their smoking repast. But oh! what a wonder! From the heat of the fire the saltpeter stones melted, and became mixed with the ashes and the burning sand; and when the liquid mass had cooled,
15 there lay a clear transparent mass on the ground — it was Glass. Thus did the Phenicians become the inventors of this invaluable article, which renders us the most important services.

7. INTRODUCTION OF SILK INTO EUROPE.

The Greeks and Romans had already silk; but they procured
20 it from far distant China and India, through the Persian and Indian caravans, and knew so little of its origin, that they believed, it grew upon the trees. This belief may have arisen from the fact, that in China there is a kind of wild silk worm, which makes no cocoon, but weaves threads on the trees, somewhat like the
25 spider. The distance of the transport made silk so dear in the west, that it was paid for with its weight in gold, and once when a Roman Emperor had an entire silk dress made for himself, it was considered a great extravagance.

Now when Justinian, Emperor of Greece (527—565), was
30 carrying on a war with the Persians, the silk caravans did not arrive; and he had already given orders that ships should go down the Red sea to India to bring him some, when two monks were announced, who on their travels to convert the heathens, had visited India and China, and had brought him silk-worm cocoons.
35 They thought the culture of silk could easily be introduced into Greece, if they had only silk-worms; but this was difficult, as those nations had forbidden the exportation of these insects. Justinian gave the monks money for a second journey; they returned in the year 555, and brought back little eggs in their hollow tra-
40 velling staves, which were successfully hatched.

Justinian now erected some silk manufactories, at Constanti-

nople, Athens, Corinth, and Thebes, which soon flourished. Greece remained for several centuries in possession of this secret; and it is known that Charlemagne still procured his silk from thence. The culture of silk passed from Greece to Sicily and Calabria in 1130; at the time when King Roger, after the conquest of the 5 Grecian towns, where silk was prepared, brought a number of manufacturers to Palermo and Calabria. From thence the culture of silk passed into Spain, and only in 1470 into France, under Lewis the XI, who established the first manufactory at Tours, with workmen from the north of Italy and Greece. In Great-Britain, James the 10 First of Scotland, 1406, was the first who had mulberry-trees planted and silk-worms reared. He himself was obliged to borrow a pair of silk stockings, to enable him to appear in a seemly manner before foreign ambassadors.

8. ANCIENT GERMANY AND THE ANCIENT GERMANS.

15

Our fatherland did not always wear the same aspect as now. In former times, it was for the most part, a rude and uncultivated land, covered with immense forests, marshes, and barren districts. Neither towns nor connected villages were to be met with, for our forefathers did not like them: they lived in isolated huts, which 20 were surrounded by an inclosure; some had not even a fixed place of abode, but wandered from one place to another. The woods and deserts were occupied by numbers of wild beasts, such as auroxen, bears and wolves, with whom they had continually to wage war. The only corn that grew in their fields, was barley 25 and oats.

The ancient Germans themselves were tall, and of a robust make; so much so, that other nations admired them for their stature and strength. Their clothing consisted of the skins of wild 30 beasts, which they threw over their shoulders. The children ran about quite naked; their manner of living was at the same time very simple: their food consisted of roasted corn, wild fruit, berries and roots, and the flesh of their domestic or wild beasts. Their favorite drink was barley juice (beer), in the use of which they 35 not unfrequently exceeded. Their chief ornament consisted in their simple arms, a shield and a spear; the women's simple ornament, was the growth of their hair.

The ancient Germans were by nature kind, hospitable, sincere and brave, loving honor and freedom, loyal and faithful; at the same time restless, belligerent, passionate, and immoderate drinkers. 40 Their favorite occupation was war, and in time of peace the chase. They left the business of the house, and the labours of agriculture to the women and the serfs, or menials.

The whole population consisted of slaves and free men, of whom only the latter were considered fit to carry arms. They were divided into tribes, who were either under Kings, or in time of war chose themselves leaders called Dukes. — The power of these Kings and Dukes was however very limited. With respect to their religion they were heathens, and their worship consisted in the adoration of the powers and phenomena of nature: for instance, the sun, fire etc. Their supreme divinities were Wodan (the good), whom they called universal father; Hertha, the benevolent mother of the earth, and Teut or Tuiskon, from whom they were descended. They notwithstanding this erected no temples to their Gods, but worshipped them in sacred woods or groves.

9. THE MIGRATION OF NATIONS.

About 375 years after Christ, a wild people called the *Huns*, came over from the east, with black, shaggy hair, an ugly, yellow complexion, crooked eyes, broad shoulders and small bodies; and just as savage, as they were ugly to look at. They and their horses were inseparable; they ate, drank and slept on them. Their food was roots and raw meat. They took their filthy wives and children with them in carts; and in this manner they traversed the world, from one country to another; plundering, burning, murdering, and driving the people before them, like a flock of sheep before a wolf.

They first met with the *Goths*, of whom a part, called the *Visigoths*, flew into the Roman empire, and some time later traversed the beautiful country of Italy, pillaging as they went, and at last settled in Spain, and that part which is now called the South of France. One savage horde after the other penetrated into, and plundered Italy, that country which had ruled the whole civilized world for so many centuries, and the weak Emperors could not prevent it. In the end some German tribes, called the *Herusci* and *Rugii*, went so far as to depose the Roman Emperor Romulus Augustulus, and proclaim their prince *Odoaker* King of Rome. But he would not even live in this impoverished and almost devastated city. — So despised and decayed was the once powerful Rome.

Till now the German people had been continually in movement. The *Franks* had taken possession of the northern part of Gaul, and thence it derives the name of France. The *Burgundii* occupied the country round about the Rhone. The *Angles* had passed from the shores of the North-sea to Britain, which is called England after them. The *Longobards* at last settled down in Upper Italy, thence called Lombardy. The principal people in Germany

were then the *Allemanni* and *Boii* in Upper Germany; and the *Thuringians*, the *Saxons*, some of the *Franks*, and the *Vandals* towards the Baltic Sea in Lower Germany. — Those people who had penetrated into that territory, which was formerly Roman, very soon embraced Christianity, of which, it is true, they knew 5 only the outward ceremonies: while those in Germany remained for a time heathens. In the midst of these national migrations, the Huns advanced once more, and even passed across the Rhine, into Italy. They had a King whose name was *Attila*, but he preferred being called the *Scourge of God*. He died in Hungary, and 10 was buried in a gold coffin, but no one knows where; for the slaves who had buried him were put to death immediately after, that no one might learn where the tomb of the hero was. The power of the Huns afterwards quite ceased.

10. ALBOIN AND THE LOMBARDS IN THE YEAR 568.

15

The *Longobards* were a people originally from the North of Germany; but who, during the migration of nations, had moved more southward, and at last penetrated into Hungary. At the time of Justinian, they had a young, enterprising King called *Alboin*. He, with the *Avars*, a people of *Tartary*, fell upon the 20 *Gepids*, who inhabited the East of Hungary and Transylvania. He so completely conquered them, that there is no more mention of them in history; he also killed their King *Kunimond*, and forced his daughter *Rosamond* to marry him. She obeyed, but with revenge in her heart; how could she possibly love the murderer 25 of her father? especially as she daily saw his scull upon Alboin's table, which the latter used as a drinking cup.

At that time Italy was a province of Greece, under the Emperor Justinian; it was governed by a Viceroy, called *Nar-* 30 *ses*, a small, infirm man, but full of courage, and strength of mind. He had beaten the brave Ostrogoths, who under their leaders *Totilas* and *Tejas* then devastated Italy; and thus conquered this country for his Emperor. At a later period he fell into disgrace, was recalled, and scornfully treated by the Empress. "As he has such a weak body," she said, "he can now return to the female 35 apartments, and spin at the wheel." "Good," exclaimed he in a rage, "I will spin her a thread, which she will have enough to do to untwist." After which he called the Longobards into the country. These, together with a mixed body of other barbarians, now placed themselves under Alboin, and began to march towards 40 Italy 568, laid waste the country, plundered Milan, and ended with the conquest of Pavia, and the subjection of the whole of Northern Italy. The unfortunate inhabitants were very severely

treated; the Longobards took the third part of their lands from them, and the former proprietors were obliged to cultivate the fields in the capacity of serfs. Alboin only lived a year after the conquest of Pavia. It is said that once in Verona, at a banquet,
 5 when intoxicated with wine, he forced Rosamond to drink out of her fathers scull. Notwithstanding her horror, she was obliged to obey; but she persuaded the shieldbearer of the King to murder her husband. Thus died the powerful Alboin 573. His kingdom subsisted for more than 200 years under his successors, and since
 10 that time a great part of Upper Italy bears the name of Lombardy.

11. DEATH OF BONIFACIUS, 755.

Saint *Bonifacius*, when an old man of seventy four, resigned his episcopal chair at Mentz, to close his active life with the same perilous and troublesome undertaking, to which he had devoted
 15 the vigour of his youth. His firm resolve was to accomplish the conversion of the heathen Frieslanders, on the North- and Zuyder-Sea, long since begun by himself and *Willibord*, and then lay down his shepherd's staff in Fulda, the most celebrated of all the convents he had founded.

20 With a numerous retinue of secular and conventual ecclesiastics, of elders and servants, he embarked on the Rhine in the year 754 after the birth of Christ, and arrived safely in Friesland. The greatest number of the still remaining little idol temples were soon turned into Christian churches; a new bishopric was foun-
 25 ded at Utrecht, and several thousand inhabitants of the country who were already converted and baptized by him and his assistants, were summoned for a certain day to be confirmed.

He waited for them in a camp pitched in an open field in the vicinity of the town, now called Dokkum in West-Friesland.
 30 Scarcely had the morning begun to dawn, on that festival day (it was in June 755), when a great crowd of people already flocked towards the camp. The retinue of Saint Bonifacius prepared to give them a kind reception; but what an unexpected sight! Instead of the vanguard of peaceably disposed, salvation
 35 seeking believers, it was a horde of furious, heathen barbarians, who, sword in hand, had got there before the Christians who were to be confirmed.

Bewildered with terror, the youngest followers of Saint Bonifacius and his servants instantly seized their arms, to defend
 40 themselves, and their beloved Archbishop, against the superior force of the enemy; but in the same moment, Bonifacius stepped forth from his tent, undaunted and with an air of dignity, assembled round him all the ecclesiastics and elders of his suite, and

then called out to his brave defenders: "Leave off fighting, lay down your arms! for the scripture saith: return not evil for evil. The day of our dissolution is come. Be strong in the Lord, hope in him, he will save your souls!"

He then turned to his ecclesiastical companions, holding up 5 some relics which he usually carried with him, and cried out: "Be of good courage, my brethren, tremble not before them, who kill the body, but are not able to kill the immortal soul. Rejoice in the Lord, cast the anchor of your hope on him, he will give you the reward of your faith, a place amongst the happy angels. Let 10 not one of you allow himself to be deceived by these pagans promising to spare you; die on the spot, in order that you may reign eternally with Christ."

He had scarcely finished these encouraging words, when the armed barbarians fell upon the Saints, and stained themselves 15 with their blood. They plundered the camp, trampled in the dust the books which they found, and divided the spoil.

The Christians of the surrounding country, and those who were resorting to the confirmation, heard with horror the ignominious death of this great man; they formed themselves into an army, 20 fell upon the assassins, defeated them, and those who escaped death were baptized. The body of Bonifacius was transported to Utrecht and solemnly interred.

It was not without difficulty that the Bishop of this town was prevailed upon to give up the dear mortal remains to *Lullus*, 25 Archbishop of Mentz, successor of the Martyr, who kept them as a treasure, until they were at length committed to the Abbey of *Fulda*, which Bonifacius himself had chosen for his last resting place.

12. CHARLES MARTEL (714—741).

Upon the death of Pepin of *Heristal*, his son *Charles Martel* 30 became Major Domo of the kingdom of France. As his father had governed by prudence, so did he by strength and valour, for twenty five years. He derived his greatest celebrity from his conquests over the Arabs. The latter had advanced to the north coast of Africa, even as far as what is now called the straits of 35 Gibraltar. The Visigoths had at that time, about the year 700, still a kingdom in Spain. One of their Kings, *Roderick*, having offended one of his counts, the latter to revenge himself, called the Arabs across the straits. It is easy to set a house on fire, but who can command the flames, or set them a limit? And so it 40 was in the case of Count Julian.

In the year 711, *Tarick*, an Arab chief, crossed over the straits into Spain, with an army of these people, eager for conquest.

He fortified the high rock, which was now called Gebel al Tarick, from whence the name Gibraltar is derived. In a sanguinary battle at *Xerez de la Frontera* in the South of Spain, the heroic Visigoths were defeated. The flower of the army fell with their
 5 King, and the Visigoths, without a leader, were obliged to submit to the Arabs, who under *Musa*, governor of Africa, soon spread over the Peninsula. Only a very few brave Goths, who preferred enduring privations to living in dependance, took refuge in the mountains of Asturia, which extend from the Pyrenees all along
 10 the North of Spain.

Here they chose the brave *Pelagius* for their chief, and waited for the time when they might be strong enough to reconquer the country of their ancestors.

When the Arabs had become masters of Spain, they passed
 15 the Pyrenees, 400,000 men strong, penetrated into the South of France, laid waste the country, and spread terror before them. The Duke Eudo of Aquitania took flight, and begged assistance from the powerful Charles Martel. In the year 732 between Poitiers and Tours the latter met the till now invincible Arabs, under
 20 the command of the hero *Abderrahman*, governor of Spain. For seven days they stood facing each other, before they ventured to attack. On a Saturday in the month of October, the battle began. The Arabs rushed on with intrepidity and enthusiasm, fearless of death; but the Germans stood immoveable as a wall. The blood
 25 of hundreds of thousands streamed long in vain. The sun was already setting, and the slaughter still going on. At this moment, Charles's strength was preeminently displayed: he broke in, levelled all before him, the swords of the Franks bloodily mowed down the ranks of the Arabs. But no one saw the result, night having
 30 covered the field of blood. When morning dawned, the Franks prepared to renew the combat; for they still observed the Arabian tents standing as before, in the plain below. At this moment spies brought the intelligence, that "375,000 Arabs lie killed on the plain; the camp is abandoned, the enemy has fled in the night."
 35 By this glorious battle the powerful Major Domo has saved the West from being conquered by the Arabs; and to him we are principally indebted for being Christians, and not Mahometans. From that day he received the surname of *Martel*, which signifies the hammer, because he had struck down all with his indefatigable arm.

When King Charles, defeated by the Saxons, took to flight and arrived at the Main, the Franks knew not where to find the ford, by which they could pass over the river, and escape the

enemy. It is said that a hind suddenly appeared, went before them, and served as guide. By this means the Franks reached the other side of the Main, and since then the place is called *Frankenfurt* (the ford of the Franks).

14. CHARLEMAGNE AND DESIDERIUS (774).

5

In the time of Charlemagne, *Desiderius* reigned in Pavia, the capital of the kingdom of the Longobards. Charles had married his daughter *Desiderata*, upon the persuasion of his mother, but separated from her after a year, because they could not agree. *Desiderius* could not forgive this, and meditated revenge. He 10 therefore received at his court all the Franks who were dissatisfied with Charlemagne, and requested Pope Adrian to crown the two sons of Carloman (*Charlemagne's* deceased brother), who had come to reside at the court of Pavia, and upon Adrian's refusing to do so, he invaded the territory of his friend and ally. Adrian begged, 15 threatened, but nothing availed; upon which he applied to the powerful Charlemagne, and implored his aid. Charlemagne did not wait for a second application; but made peace with the Saxons, and hastened into Italy. He assembled his army near Geneva, leading one part himself over the snowy Mont Cenis, whilst his 20 uncle forced his way over the icy St. Bernard.

Desiderius was surprised, and retired alarmed to Pavia, his capital. He took his place there, upon the highest tower, and watched the arrival of the enemy in the distance. At his side stood *Otcar*, a Frank of distinction, who, having incurred *Charle-* 25 *magne's* displeasure, had taken refuge with *Desiderius* and who was well acquainted with Charlemagne and his forces. Charlemagne's baggage first appeared. "Is that Charlemagne?" anxiously inquired *Desiderius*. "Not yet," replied *Otcar*. Next came the militia of the Franks. *Desiderius* asked the same question, and 30 received a similar reply. The King then became uneasy, drops of sweat were visible on his forehead. "What shall we do, if more come?" cried he with alarm. "You shall soon see how he comes," said *Otcar*. "What will become of us?" "I know not." Scarcely had they ceased speaking, when another troop arrived, probably 35 the body-guard. "That is certainly himself?" demanded *Desiderius* enquiringly. "Not yet," was *Otcar's* reply. — Now came on in lengthened procession the Bishops, Abbots, the whole clergy with the chaplains and servants. "Oh!" cried *Desiderius* with trembling voice, "let us descend, and hide ourselves beneath the earth from 40 the formidable face of such a terrible enemy!" *Otcar* then said to him: "When you see a crop of iron bristling in the plain, and an iron Po and Tessino overflow the walls of the town, with their

black floods; then expect to see Charlemagne arrive." Scarcely had he said these words, when a dark cloud appeared in the west, which obscured the daylight. As they approached, Otcар recognized Charlemagne, clad in iron: iron helmet, iron greaves, iron cuirass, an iron coat of mail on his broad breast, holding up an iron lance in his left hand, and brandishing his broad unvanquished sword in his right. His shield too, was all of iron, and even his steed seemed to be of iron. His whole army was equipped almost in the same manner. The road, the whole field was covered with iron men, the swords glistening in the sun. "There is he, whom you have desired to see!" cried Otcар.

Pavia was now blockaded by Charlemagne. In the mean time, he went to Rome to celebrate Easter. He was curious to see with his own eyes the famed capital of the world, which in spite of all destruction still contained so many splendid relics of antiquity. The Pope, and all the people, received him with the greatest solemnity; and as he proceeded to St. Peter's church, the Pope waited for him at the door. They embraced each other, a grand sight for the people! for both men were of majestic stature, and it is a touching and joyful sight, to see the powerful ones of the earth together, and on amicable terms.

Charlemagne assisted at divine service with fervent devotion, prayed, kneeling on the supposed tomb of the Apostle Peter, and then vowed eternal friendship to the Pope.

When Charlemagne had returned to the siege of Pavia, the town surrendered. Desiderius was sent to the monastery at Corvei; and Charlemagne now took the title of King of the Lombards, so that they and the Franks were united in one kingdom. — This took place in 774.

30

15. THE JUDGMENTS OF GOD.

The more ignorant a nation is, the more it is addicted to superstition. And so it was with the people of the middle age; they could not comprehend, that God governs the world by natural causes, and therefore believed, upon every uncommon occurrence in the immediate interference of God in human affairs! They more particularly applied this absurd belief to the exercise of justice. In a Court of Justice every one might appeal to the judgment of God; if therefore it could not immediately be decided who was guilty or innocent, they submitted the two parties to a trial, by means of which they thought God himself would pronounce sentence. Such trials they called *Ordeals* or *God's judgments*; and they consisted principally in trials by fire, boiling, or cold water, the cross trial, and judicial duelling. Before undergoing this

trial, they received the communion, and submitted to different ceremonies. Whoever came off victorious, was solemnly declared innocent.

The *trial by fire* consisted in passing between two fires, lighted close to each other; or to run four paces and a half with a red hot iron on the hand. The hand was then bound up, and sealed. If after three days no wound was to be seen, the accused was regarded as innocent. The *trial by boiling water* required that the hand should be dipped into boiling water or oil, and a ring or piece of money taken up from the bottom of the vessel; they then proceeded in the same manner as in the trial by fire: this was also called kettle-fishing. The *cold water trial* consisted in being bound, hands and feet, and thrown into the water. If the accused sunk, he was quickly drawn out again, by a cord which was bound round the body, and acquitted; but if he swam he was guilty. The *cross trial* consisted in both parties, the accuser as well as the accused, being placed with their arms stretched out upon a cross. Whoever endured this position the longest was in the right, the other was punished. But the man who was entitled to bear arms, considered all these trials beneath his dignity, and preferred submitting to the *judicial duelling*. This trial was the most dangerous, foolish and immoral, because one party generally lost his life in it, and guilt or innocence was made dependent upon the strength of the fist, or the suppleness of the body. But nevertheless, duelling was the most usual means of proving their innocence. Thence arose duelling, which still takes place in many ranks, and which thus owes its origin to the most barbarous times.

16. HENRY I. (919 - 936).

At the time of Henry, poor Germany was a most unhappy land. The *Hungarians*, on their rapid coursers, made frequent incursions from the South-East, drove the peasants' cattle away, burned and plundered wherever they came; and if a troop of German warriors slowly collected together against them, and began to march, they and their booty were already gone. And from the North-East came the *Vandals* from time to time, and did just the same. It was a sad period. What did the wise and considerate Henry do then? He first made a truce with the dangerous Hungarians.

Then began a better time in the German empire; every where a stirring and active life. They began on all sides to build houses, and here and there to surround a number of them with a wall and ditch. Such a walled-in place, they called town or

city, and their inhabitants citizens. But it was easier to build the towns than to find inhabitants for them; for the Germans preferred living in the country, and said: "Shall we let ourselves be buried alive? the towns are nothing else than graves."

5 Henry then ordered that the people should draw lots, and that one out of nine, upon whom the lot fell, should move from the country into the town. In order that they might do it the more willingly, he granted the towns many privileges; so that the citizens, within their walls, became by degrees much more free than the peasants,
10 who were at that time obliged to serve their nobles, or the convents as serfs. And now in the towns, one began to make the clothes for all; another the shoes; a third built houses for the rest: in a word, the different trades began to exist. Till then every one was obliged to be his own tailor, shoemaker, mason; in
15 fact to do every thing for himself.

When at length after nine years, the Hungarians came again, and that the peasants could then flee with their cattle and other goods into the walled-in towns, where the Hungarians could not enter, all hailed with joyful acclamations the "Founder of
20 towns" and rejoiced in their King. The brave warriors now flocked with one accord round their beloved Henry, who encouraged them to a decisive battle with these words: "Warriors! behold, yonder how the sky glows with a blood-red hue, it is your property rising in flames, what will you look for, if you turn back and fly?
25 your huts? they lie in ashes. Your wives? they are ill treated. Your children? they are murdered. Your God? His altars are overthrown. Warriors! the day of vengeance is come. Be men, and pray to Him there above who sends help in the hour of need." — God sent help; for Henry defeated these wild hordes at Mer-
30 seburg, and so completely, that they never returned during his life-time.

Previous to this, Henry had put down the Vandals. In the midst of winter, he approached their capital *Brennabor*. They were not alarmed however, but said: "Only let him come, he will
35 certainly not penetrate across the vast marshes that surround our town." He came notwithstanding, certainly not through, but over the marsh. God sent a hard frost, and Henry marched upon the ice against the enemy's town, and took it. The Vandals were conquered. — King Henry died 936.

40 17. HENRY THE 4th AND HIS FAITHFUL WIFE BERTHA (1077).

Henry the Fourth, Emperor of Germany, at the death of his father *Henry* the Third, was but a child of five years. He passed his youth ingloriously away in shameful excesses, for which *Adelbert*,

Archbishop of *Bremen*, to whose guidance Henry was intrusted, was much to blame. He very soon married *Bertha*, a princess endowed with every virtue, who gave touching proofs of sincere, unshaken attachment, especially in his unhappy quarrel with the Pope. Although he had just before grieved her severely, and had 5 even applied to be divorced from her.

Pope Gregory VII. had formally excommunicated, and deposed the Emperor, who had declared him dethroned. At first, Henry laughed at this ridiculous presumption of the Pope; but as the princes, who were already disaffected, deserted him, there was 10 nothing left for him to do, if he wished to continue Emperor, but to demand a revocation of the sentence of excommunication, and to go to Rome and be reconciled to the Pope. Henry was resolved not to shun anything, no matter how severe, to maintain himself upon the throne. He accordingly undertook a journey to 15 Italy, before Christmas 1076, during intense cold. He was followed by no imperial retinue, only his faithful wife *Bertha*, with a delicate little boy, his son, who was firmly resolved not to forsake him, but to stand fast by him in all the dangers and difficulties of the journey. 20

They passed through Burgundy, over the Savoy mountains, through fields of snow and ice, along precipices and the most dangerous roads. The Empress was dragged down the snowy mountains on cows-hides; the horses were let down with cords, and only after countless troubles and difficulties, they arrived at 25 the plain of Lombardy. It is known, to what dishonourable humiliations Henry had soon afterwards, in the beginning of the year 1077, to submit; being obliged to present himself formally before the Pope, within the walls of the Tuscan fortress Canossa, where the Pope then resided, in the guise of a penitent sinner, with 30 cries and groans, imploring pardon of God and the Pope, before he could obtain from the supercilious Gregory, either absolution from excommunication, or installation into his kingdom,

And in the severe trials, which later befell the Emperor, he always found encouragement and consolation in the faithful attach- 35 ment of his excellent wife *Bertha*.

18. GENEROSITY OF FREDERICK II. OF SUABIA (1129).

The election of *Lothar* of Saxony, to the throne of Germany (1125), kindled a violent feud in that kingdom, which lasted ten years, between the newly elected Emperor, and his competitor for 40 the throne *Frederick II.* of the house of Hohenstaufen in Suabia, who was supported by his brother, *Conrad* of Franconia.

On the side of *Lothar* was his son-in-law, Duke Henry of Bavaria and Saxony, surnamed the *Proud*.

In this war of the *Guelphs* against the *Hohenstaufens*, we have a fine trait of ancient German generosity.

When Duke Henry of Bavaria, could gain no advantage over his brother-in-law, Frederick II, by force of arms; he tried to
 5 ruin him by stratagem. With this view, he invited Duke Frederick 1129 to a conference in the convent of Zwiefalten, that they might come to an understanding and put an end to their quarrel. Frederick harboured no suspicion; he came without a great retinue to the convent, and remained the night there, to await his brother-
 10 in-law. In the night, however, he heard a noise outside his sleeping-room, and perceived that there was a design upon his life. He made his escape by a secret door into the church, ascended the tower, and hid himself there.

The murderers broke open his sleeping-room, and not finding
 15 him there, searched all the cells of the monks. When it became day, Duke Frederick observed that his troops were advancing towards the convent. Being of a generous disposition he cried out to his enemy, the perfidious Duke Henry, to make haste and escape from the vengeance of his Suabian warriors, who would not
 20 suffer the attempt upon their Duke's life to go unpunished.

19. CONRAD III. AND THE WOMEN OF WEINSBERG (1140).

With *Conrad III.*, Duke of Franconia, began a series of great Emperors, from the illustrious house of Hohenstaufen. His most powerful adversary, when he assumed the reins of government, was
 25 *Henry the Proud*, Duke of Saxony and Bavaria. The latter refused at first to acknowledge the new Emperor. At length he did so, half by compulsion; but now Conrad required that he should give up one of his two Dukedoms, because it was not fit that one prince should possess two countries. Henry refused to obey, for which
 30 the Emperor put him under the ban of the Empire, and deposed him from both Dukedoms. He gave the Duchy of Saxony to the Margrave *Albert the Bear*, and Bavaria to the Margrave *Leopold of Austria*. Henry took refuge in Saxony, where he found faithful allies, and drove his adversary Albert out of the country.
 35 Soon after this, 1139, Henry died, but left behind him a son of ten years, *Henry the Lion*, and a brother *Guelph* who drove Leopold out of Bavaria, and then marched against the Emperor himself.

The two armies met at Weinsberg in Suabia, and Guelph was defeated. In this battle 1140 was heard for the first time the
 40 warcry, which for centuries afterwards resounded as a party-name throughout Germany and Italy: the *Welf!* the *Waiblingen!* (in Italy the *Guelphs* and *Ghibellins!*) The little town of Weinsberg, which had remained faithful to Welf, could no longer make any

resistance, and treated for a surrender. The Emperor had vowed to destroy the town, and put the men to the edge of the sword. A deputation of the women came to him to the camp, and humbly begged the permission at least to be allowed to retire free with what they possessed. "Yes," said the Emperor, "you are 5 allowed to carry away, of whatever you like best, as much as your shoulders are able to bear." The next morning the gates were opened, and a strange spectacle presented itself. Each woman carried upon her back her husband or some person who was dear to her. Conrad laughed, but his advisers thought this was an 10 imposition, and the treaty need not be kept. "No," cried he, "the idea pleases me, and an Emperor never dare break his word!" He did not allow these faithful women to proceed further, but ordered them to turn back into the town, and forgave the latter, for their sake, the punishment with which it was 15 threatened.

20. OTTO OF WITTELSBACH, AFTERWARDS DUKE OF BAVARIA
(1155).

In the year 1155, the Emperor *Frederick* I. returning from his expedition in Italy, was obliged to pass with his whole army 20 through the narrow defiles on the Adige called the "Berner Clausen". On one side he had the river before him, on the other, the steep mountains. *Alberich*, a nobleman of Verona, occupied the inaccessible heights of the mountains, with five hundred men, who rolled down stones, and pieces of rock, which threatened the 25 destruction of the German army; he required that every German who would pass uninjured, should purchase his free passage, either with money, or with his horse; or in extreme cases, even with his coat of mail. Indignant at this insolent demand of the Italian, the Emperor cast a glance round at the heroes, who stood near 30 him, contemplating them one after the other. "*Otto of Wittelsbach*," said he at length, "it would well become a man like you to revenge this affront."

The brave Count Palatine did not allow himself to be told twice; with 200 chosen warriors he climbed by a sideway over 35 the frightful rocks, until he had the Italians far beneath him. Whilst the Emperor placed himself as if intending to scale the inaccessible rocks from below, at which the Italians laughed, the Count Palatine came down with his heroes. The sneers changed into terror, and the enemies were partly killed with the sword, 40 partly hurled down from the rocks. Out of five hundred, there were in the end but twelve alive; amongst them a Frenchman who humbly begged his life, with the assurance that he had been

forced to ascend these frightful heights. His life was granted him upon condition that he would hang the other eleven.

21. FREDERICK BARBAROSSA, EMPEROR OF GERMANY (1152—1190).

Frederick was of middling stature, and well built; his hair fair, cut short, and only curling on the forehead; his skin was white; his cheeks ruddy, and his beard reddish, whence the Italians called him *Barbarossa*. He had handsome teeth, fine lips, blue eyes, a cheerful but penetrating glance. His gait was firm, his voice clear, his deportment manly and dignified, his dress neither studied, nor neglected; he was inferior to no one in the chase or corporeal exercises; to no one in gaiety at festivals; but never was the expenditure suffered to degenerate into excess of splendour, nor the pleasures of the table to intemperance. His attainments in knowledge could not at that time, and with the more worldly bent of his life, be very extensive; yet he understood latin, and read the Roman authors much and with pleasure.

Notwithstanding his great talents as a general, he only looked upon war as the means to a higher end, to peace. He was formidable and severe towards the rebellious, placable towards the repentant, condescending towards his own; yet he never, either in joy or grief, forgot his own dignity or position. His judgment seldom deceived him, his memory almost never. He willingly listened to advice, but the decision came always from himself. Devotion in sacred places, and veneration for the clergy, were virtues of the age, and not less his. The rigid execution of the laws he considered the first duty of the prince; implicitly to obey them, that of the subject. He continually strengthened his will and energy, by undertaking only what was in his opinion conformable to justice and the laws, and by keeping in view the great models of former times, with that enthusiasm which is in itself a proof of ability.

He had taken Charlemagne in particular, as a model; he said that in imitating him, one should strive to found and restore the rights of the church, and the prosperity of the state, and to maintain the laws inviolate throughout the whole empire. But still, at a later period, when he communicated to his worthy relation, the historian Otto of Freisingen, some notices respecting his various exploits, far from that vain selflove, common to little minds, he added almost mournfully: "In comparison with what the illustrious men of former times have done, these are rather shadows than exploits."

22. GERMAN VALOUR.

When the Emperor Frederick I. besieged Milan, in the year 1158, a proud Milanese rode up to the German camp one day and con-

temptuously reproached the Germans with being quite inexperienced in chivalrous exercises; he challenged the bravest of them to the combat, wheeled round his horse in their presence, and showed them his skill.

The Germans with their usual coolness, watched him a long 5 time, without one of them stirring from their places. Some of them even thought it not worth the trouble to take up their arms against such a boaster, and others were held back by the idea that it would be no great honour to conquer him, but a great dishonour to be conquered by him; and thus they all remained 10 quiet.

But this calmness only rendered the Milanese more audacious, he took it for fear and cowardice, and only scoffed and ridiculed the more.

At length, however, the young Count Albert of Tyrol could 15 no longer endure the impertinence of the Italian. He mounted his steed without equipping himself, took only a shield and lance with him, sprung upon the boaster, and with the first blow laid him prostrate on the ground, left him lying there without killing him, for he was ashamed to do that, and rode back to his com- 20 panions, and said not a word about the whole proceeding.

"This Count Albert was a most modest person, and liked better to act bravely, than to talk about himself."

23. THE CRUSADE OF CHILDREN IN THE BEGINNING OF THE 13th 25 CENTURY.

Whilst the enthusiasm for a new crusade, after so many unsuccessful expeditions, appeared to be gradually dying away amongst adults, the minds of the children became inflamed in an extraordinary manner with the desire to undertake a new crusade.

A shepherd-boy appeared in France, with an extraordinary 30 talent for speaking. He related that in a letter our Saviour had chosen him to preach the cross; and passing through all the towns and villages singing, he inspired the boys and girls with the same enthusiasm, who in irregular troops, moved towards the sea.

In Germany too, there collected together about twenty thou- 35 sand, marked with the sign of the cross, and under the conduct of a boy, scarcely ten years old, named *Nicolas*, passed the Alps like pilgrims with staff and scrip. Strange stories which the people readily believed, preceded them: they were to pass through the sea, with dry feet; to conquer Jerusalem, baptize the infidels, and 40 establish an eternal peace.

At first they were received with kindness, and supplied with

every thing; but before they arrived at Genoa, a great part of them had sunk under the fatigue. A frivolous rabble had soon joined them, to reap the harvest of their enthusiasm; robbers attacked and plundered these unarmed children. They arrived at Genoa in the
 5 greatest distress, which territory they were obliged to leave forthwith. The further they went down towards Italy, the more their numbers diminished. At length in Brindisi the Bishop is said to have seen through the infamous speculation, and to have saved many of them. The father of Nicolas wanted to sell the poor
 10 little creatures to the Turks, which was really the fate of most of the troops of French children, whilst others perished by shipwreck on the coast of Italy. The German children returned to their homes silent and dejected; many engaged themselves as servants in Italy, others perished on the road. No one would assist
 15 them any more. No more was heard of Nicolas; but his father was executed at Cologne.

24. BATTLE OF THE MONGOLS NEAR WAHLSTATT (1241).

Wahlstatt, a little village a mile from the town of Liegnitz, owes its origin to the celebrated battle of the Tartars or Mon-
 20 gols, which took place the 9th of April 1241, on the spot where this village now stands. The Mongols, a nomadic people, who inhabit the centre of Asia, where Mongolia still bears their name, extended their robberies in the 13th century even to Russia and the adjacent countries; and thus at that time a strong
 25 army of them penetrated into Silesia in the neighbourhood of Liegnitz.

Henry II, the then Duke of Liegnitz, assembled an army of 30,000 men, and marched against the Mongols. The battle commenced near Wahlstatt. Henry had disposed his army in three
 30 lines. The first began the attack; the Mongols retired, but finding that the first line pursued them with imprudence and in great disorder, they turned suddenly round, and destroyed the whole line with a shower of arrows.

Thereupon the second line, composed of Silesians, advanced;
 35 the victory remained long doubtful, but by an unlucky mistake the Mongols became victorious. A leader on the side of the Christians cried out in Polish to the troops: *zabiesz, zabiesz!* (strike dead, strike dead!); this cry was confounded with the similar one: *biesz, biesz!* (fly, fly!) and by this mistake, the whole
 40 army became frightened and took to flight. The panic even reached the third line. Henry alone with his knights in armour kept their ground.

The knights made a horrible slaughter amongst the Mongols,

against whose arrows they were proof, and even compelled them to retire. But all at once, fortune changed and the Christians were beaten; only the brave Henry defended himself with four knights, all having abandoned him and fled. With difficulty did the knights persuade the Duke to consider his safety, and, with 5 them, to fight his way through the enemy. The Duke lost his horse; but John, one of the knights, brought him a fresh one. At last only John was left with Henry, the three others being killed. But now the Duke too, was wounded in the left hand, and as he raised his arm to strike another blow, a Mongol pier- 10 ced him with a lance under the shoulder, where the coat of mail opens by the movement of the arm; he was lifted from the saddle and the Mongols immediately fell upon him, cut off his head and planted it upon a pole.

Thus fell the brave Duke Henry, a prince faithful unto 15 death to his country and people. After this conquest the Mongols nevertheless quitted Silesia; probably because they were too much weakened by the battle. Henry's mother, the pious Hedwig, hastened, with her daughter-in-law, to the battle-field; and the body of the Duke, which lay naked amongst the slain, was re- 20 cognised by the left foot having six toes. Upon the spot, where the body was found, the devout Hedwig had a chapel built, to which by degrees several houses were added, and from this the present village of Wahlstatt took its rise. The chapel, too, was at a later period converted into a church. 25

25. RUDOLPH OF HABSBURG (1291).

One of the most deserving of the German Emperors, was Rudolph I., head of the house of Austria, formerly Count of Habs- 30 burg, born the 1st of May 1218.

In the year 1273 Rudolph was unanimously elected Emperor 30 of Germany. He was just at war with the Bishop of Basle, when he received the unexpected news of his election. Rudolph accepted the crown, and immediately repaired to Aix la Chapelle, where he had himself crowned with the greatest solemnity, the 31st of October 1273. He there gave a striking proof of his pre- 35 sence of mind. After the coronation, when the princes drew near to have their fiefs, according to the custom of that time, confirmed by him, the sceptre with which this ceremony was usually performed, was missing. The princes were already about to retire, perhaps not unwillingly, when Rudolph, taking a crucifix from the 40 altar, said: "This cross, which has redeemed the world, can surely take the place of a sceptre."

Rudolph now assumed the reins of government, and held them

with energy and wisdom. He lived on amicable terms with the Pope and the clergy, without at the same time in any degree compromising his own dignity, or that of the Empire. He never went into Italy, and in this we may justly find a proof of his wisdom
5 and solicitude for Germany, as these expeditions into Italy were often ruinous both to the Empire and the Emperors.

As after the defeat of Ottokar of Bohemia, there was no further enemy who disputed the Imperial crown with him, he directed his attention especially to the highly deplorable internal
10 condition in which the German Empire was at that period. The steady hand of this great prince soon restored order again to the distracted country. By the unceasing feuds of the quarrelsome Nobles and Grandees amongst each other; by the robberies committed on the travelling merchants and other persons, the weak
15 were oppressed and ill-treated, industry, commerce and improvement in the culture of the mind and morals had been interrupted. The right of private warfare was abolished by Rudolph; he punished with severity and energy the Nobles who attempted to plunder, and once destroyed in one year (1290) more than 70 castles and
20 strongholds of knight-robbers.

He himself travelled about the kingdom to restore quietness, order and justice every where, sat himself in judgment, and adjusted the differences of the high and low, with the greatest equity and impartiality. At the same time he was extremely kind, condescen-
25 ding, affable and even conversed with the humblest of his subjects. Upon being told once that he was too good, he replied: "Dear children, I often repented having been some times too severe, but never shall I repent of having been too compassionate and kind."

30 The following anecdote furnishes a proof of the uncommon presence of mind and prudence with which he administered justice.

Once upon his coming to Nuremberg for the purpose of holding a diet there, a number of citizens begged for justice. Amongst them was a merchant, who had given 200 marks in silver, in a
35 leather purse, to an innkeeper of note in Nuremberg, with whom he lodged, to keep for him. When the merchant, about to depart, required the money back, the perfidious innkeeper, who had given no receipt, denied the whole transaction. After the Emperor had informed himself exactly on all the circumstances, and heard from
40 the merchant, that the innkeeper would be amongst the deputies of the town, who were to wait upon the Emperor on that day, he ordered the merchant to retire and keep himself concealed. And now the deputies arrived; Rudolph conversed with them, asked them their names and trades, and then said in the course of conver-
45 sation to the innkeeper: "I say, you have a pretty hat, I will give

you mine for it." The innkeeper thought himself honoured by an exchange with the Emperor, and Rudolph, well pleased, put on the new hat. After some time the Emperor went out of the room, called a citizen to him and said: "Run quickly to the innkeeper's wife and tell her, her husband wants without delay the leather 5 purse with the merchant's money, and sends her his hat as a token." The wife directly gave out the money, the citizen brought it to the Emperor, the latter put it in his pocket, and reentered the saloon with the hat. When dismissing the deputies, he ordered the innkeeper to remain there, and then sent for the merchant. The 10 latter stated his complaint, but the innkeeper obstinately denied having received the money. But all at once the Emperor drew forth the purse, convicted the deceiver, and sentenced him to pay a considerable fine.

As the Emperor was once holding his court at Mentz, a 15 citizen from Zurich, called Jacob Muller, travelling on business to Frankfort, and wishing to see the Emperor, presented himself before him. Rudolph who was just then surrounded by the Nobles of the Empire, received him cordially, like a brother, and presented him to these princes and lords, who could not conceive how the 20 Emperor could show so much condescension towards a common man. The Emperor then related to them as follows: "At the time when we were at the head of the Zurichers in the war with Leuthold of Ratisbon, we had ridden so far, that our men could no longer come to our assistance; we were wounded by lances, and 25 thrown from our horses, and surrounded by the enemy, so that they looked upon us as dead. Meanwhile this citizen of Zurich came up, manfully put to flight those who were upon us, set us on his own horse, and led us away from the enemy. Our men had returned to Zurich, and there they imagined nothing else 30 but that we both were lost. For this reason we should in all justice honour and distinguish the people of Zurich all the days of our life; for we were poor and almost exhausted and ruined by those of Ratisbon, notwithstanding which they assisted us, did not forsake us, and are the cause of all the honour and good 35 fortune, that has since attended us; thus what we have, and are, we owe to the town of Zurich." Thereupon the Emperor knighted Muller in presence of the Illustrious of the Empire, and made him rich presents.

After a happy, active and glorious reign, Rudolph I. died, 40 July the 15th 1291, in the 73^d year of his age at Germersheim, being just on his road to Spire; distinguished by firmness of character, bravery, indefatigable activity, love of justice, magnanimity, moderation and goodness, he was one of the greatest and noblest sovereigns that ever adorned a throne. 45

26. RUDOLPH OF HABSBURG IN SAVOY AND BURGUNDY (1287).

As the towns in Italy, so had also the great vassals of Burgundy now striven long to become independent of the German Empire. The Kings of France too, looked with an envious eye upon the beautiful western frontier of Germany. The most refractory amongst the vassals was *Philip*, Count of *Savoy*. He had attempted great encroachments on the rights of that part of the Empire, now called Switzerland, and even wanted to force the imperial town of Berne into his subjection. Rudolph came to punish them. During the combat the King, now 65 years old, got so into the thick of the fight, that no choice remained, but either to become a prisoner, or to spring into the lake; he chose the latter, the boldness of his youth had not forsaken him, and he fought alone in the water against the enemy, who pressed hard upon him, till his faithful Count Herman of Waldeck came to his assistance. Rudolph's troops were victorious, and the Count of Savoy was obliged to make peace and submit.

Six years later he subdued *Otto*, Count Palatine of *Franche Comté*, and Count *Reinald* of *Montbeliard*. Both were in secret communication with the French King, to bring these western provinces under the dominion of France. Rudolph put them both under the ban of the Empire, brought Montbeliard into subjection and took up his position before Besançon. The French King *Philip* sent ambassadors, to threaten that if Rudolph did not immediately retire from Besançon, he would bring the French upon him. The German King laughed: "Your King may come if he have a mind, we will prepare him a reception, and show that we are not here for dancing." The Frenchman understood this language, and interfered no further in the affair. But the Lords of Burgundy ventured to meet Rudolph in the open field. They had assembled a numerous army. The Germans had posted themselves on the wooded eminence outside the town; the Burgundians occupied the valley, through which the rapid Doubs takes its course, by which means they cut off the supplies from the Germans. When the German army began to feel the want of their accustomed provisions, many showed their discontent. "They could not," they said, "fight with hungry stomachs." King Rudolph was mending his jacket which was torn, with his own hands, when these unworthy murmurs reached him. He pulled up a turnip out of the ground, scraped and eat it before all the people. "As long as you have such food," said he, "no one will die of hunger. Up, to the battle! if we conquer, then all the enemy's provisions are ours; if we be conquered, it is to be hoped the enemy will give the prisoners to eat." These words confounded and inspirited the knights and

soldiers. Rudolph, perceiving this effect, joyfully cried out: "With 4000 German knights and 40,000 soldiers I will resist the whole world!"

The Burgundians regarded an attack on the part of the King as impossible. The ridge of the mountain, upon which he was encamped, appeared to them too steep for him to cross and come down to them in the valley. Only one captain in their council of war was of a different opinion. "From what I know of the King," said he, "he would rather creep down to us on his hands and feet, than retire without fighting us." But no one believed him. 10

In the mean while Rudolph made every preparation for giving battle the next day, and while it was still night, 1500 Swiss, armed and in profound silence, descended the steep, wooded height, where the Burgundians only thought it possible for beasts to climb, surprised the unsuspecting enemy in their camp, slaughtered a great number in their sleep and in the confusion, and made a rich booty with which they returned unpunished to their comrades at dawn of day. This bold deed damped the courage of the Burgundian army and the Counts: they preferred begging for peace, and Rudolph, seeing them so humbled, did not refuse it to them. They appeared at Basle before the King as obedient vassals, and swore to defend his honour and interest, and protect him from all harm. 20

27. THE PIOUS SCHWEPPERMAN.

The German Emperor *Lewis of Bavaria* had won a great decisive battle in 1322. He himself had fought as a brave knight, and with his own hand dealt many mortal blows; but the command of the army he had very prudently not undertaken himself, but confided to an old knight, experienced in the art of war, called *Schweppermann*. It was owing to the cautious arrangements of this leader, that the obstinately fought battle was decided in favour of Lewis. 30

Towards evening, when the enemy had entirely vacated the field, and they had taken care of the wounded, and disposed of the prisoners, the victorious knights, together with the Emperor, began to feel, that they had fought the whole day, but had neither eaten nor drunk. What was to be done now? All the surrounding villages had been long since plundered, if not burnt down. And the servants of the Emperor ran about a long time in vain, till at length one returned with a basket full of eggs, which he laid at the feet of his master. "Is that all?" enquired Lewis. "Your Majesty, it is all we could find, far and wide." "Well then," said the Emperor smiling, "we must divide fairly, that none of these brave knights are obliged to go to sleep quite hungry." 40

"Gentlemen," he continued, "form a circle that each one may receive his share." He then counted the eggs himself, and found there was only one more than there were knights present. "God bless the little he has given us," said he, taking an egg himself, and then, 5 turning to his servant: "distribute now, to each an egg, to the good Schweppermann two." The old warrior's eyes filled with tears, when he saw, how he was honoured by his Emperor. To this day, after a lapse of 500 years, the Emperors words: "to each an egg, to the good Schweppermann two" may be read on 10 the tombstone of the latter.

28. GERMAN FIDELITY, 1322—1325.

The Emperor *Lewis the Bavarian* had taken his adversary, *Frederick the Fair*, prisoner in a great battle, and confined him in a strong castle. The unhappy Frederick was there cut off from 15 all the world; he heard nothing of his faithful wife, who for him had wept herself blind, nothing of his brother, who would so much have liked to save him. He could not stir beyond the narrow, dismal castle-court instead of, as formerly, galloping every morning upon his steed through the woods, killing stags and boars.

20 But neither did the Emperor Lewis prosper; he had endured much disquietude and danger in the war, and there were still many persons who would much rather have had the prisoner Frederick for Emperor than him. Lewis then remembered that Frederick had been the friend of his youth, and always true and 25 faithful. One evening he mounted his steed, and rode to the castle, where Frederick was imprisoned. "Old friend," said he, "do you wish to be free?" "Free, that I might see again my wife and brother," answered Frederick; "oh, for that I would do any thing." Lewis then declared to him the conditions upon which he would 30 set him at liberty. "If you promise me this, and swear on the altar that you will return to prison if you cannot keep what you have promised, then you are free." Frederick promised it, and both received the holy sacrament at the altar, as witness to their covenant; and they then rode amicably together as far as the frontier.

35 But when Frederick returned home, he found there many things otherwise than he wished. His dear wife was blind; his brother was not at all satisfied with his treaty, and reproached him; and there were even some who maintained that it was not necessary to keep such a promise. In this manner Frederick was 40 unable to fulfil the conditions which Lewis had made, and the time was now approaching at which he had promised to return into captivity. He himself shuddered, when he thought of the prison, in which he had languished three years. When the day

for his departure arrived, all his friends wept bitterly over his melancholy fate; but his oath and truth were dearer to him than all. He tore himself away, and appeared before Lewis. The latter was so touched by the integrity of his friend, that he exclaimed: "Come Frederick, we will wear the Imperial crown together!" And from 5 that hour, they lived like brothers, ate at one table, slept in one bed; and when one was absent, the other did his business, and took care of his country.

29. EVERARD IN WILDBAD.

In the year 1367, *Count Everard II. of Wurtemberg*, had 10 repaired to Wildbad, to recruit himself there after many valiantly sustained combats, and to cure and fortify his scarred body, in these wonderful and beneficial waters.

Only a small retinue had accompanied him, and even these, being prepared only for a journey of pleasure, were not equipped 15 for a sanguinary engagement. The Count well knew that the number of his enemies, who had already severely felt the power of his valiant arm, and those envious of his fame and ever increasing power, were not few amongst the Suabian Nobles; but from the general peace, which the Emperor had lately caused to be sworn, 20 he thought himself sufficiently secure from every snare even in an open place, unprotected by any wall. But he was mistaken, a threatening storm had, without his perceiving it, gathered over his head. The "Schleglers" (beaters) a league of Suabian knights, so called from the silver sticks or clubs which they carried about them, 25 and their leaders Wolf of Wunnenstein and the Counts Wolf and William of Eberstein in particular, had long hated Everard, and resolved to surprise him at Wildbad, to extort at least a considerable ransom from him. Everard was not thinking of any danger, when one day the Schleglers suddenly surrounded the little town, 30 situated in a narrow valley, and enclosed on two sides by high mountains. A desperate situation for the valiant Wrangler, who awoke with horror from his proud repose. What was to be done? To fight against the superior numbers and well armed forces of the enemy, would be foolhardy; to surrender without drawing a sword 35 and to fall into the power of his embittered enemies, were beyond measure degrading to the hero.

In this moment a poor shepherd came to him, and offered to save him by a path known only to himself, through the wooded mountains, and to conduct him safe and sound to a secure place. 40 Everard confided himself to the shepherd, with the firm conviction that the faithful attachment of his subjects was not capable of any treachery. He followed him in all haste over the steepest moun-

tains, through the thickest woods, and the wildest rocky ravines. Beside him ran the young Count Ulrich, Everard's son, bending back the branches of the trees, that the father might not be hurt. The Wrangler, unaccustomed to walk and climb, grew weary, and
 5 the shepherd kindly offered to carry him further on his back; and in this way they reached Zavelstein, where Everard was in safety. He recompensed the shepherd largely, and struck a coin in remembrance of this event, marked with a cross and hand. The Schleglers however, in their rage, laid waste the little town and ill treated
 10 the inhabitants.

50. PRINCE HENRY OF ENGLAND, 1414—1421.

Prince *Henry*, who afterwards succeeded his father, King Henry IV, 1414, to the throne of England, had a valet, whom, notwithstanding his many thoughtless pranks, he liked very much.
 15 This youngster one day, when his frolicks had outstepped all bounds, was brought by the offended party before the highest tribunal, and, being found guilty, was immediately committed to prison, without farther ceremony. When Prince Henry heard this, he was highly enraged, that so little regard had been showed in the trans-
 20 action for his person, in whose service the prisoner was engaged. He instantly rushed into the hall of justice, and said angrily to the judges: "I command that my servant be liberated this moment!" But the president of the tribunal, Sir William Gascoyne, calmly rising said: "Prince, I respect your *command*, but obey the *law*.
 25 Your servant is sentenced; if you wish to release him from prison, then apply to the King; for the *law* gives the King the *right* to pardon."

The prince would admit of no difference, between a command and a law; and pretended to have himself the right to annul the
 30 sentence of the court; he persisted in his demand, became unruly, scolding and threatening. "Stop," cried the Lord President, "you are liable to punishment, Prince, for having committed an offence. I am here in the name of the law, and in the place of the King, your father! In both these capacities, you owe me implicit obedi-
 35 ence. I therefore order you, Prince, to desist from your intention, and give your future subjects a better example of respect for the laws; and now, for having been wanting in this respect, you shall forthwith proceed to prison, and remain there, till the King has made known to you his good pleasure."

40 The Prince was startled, and so struck by the dignity and calmness of the judge, that he voluntarily delivered up his sword, made a reverential bow, and without saying a word, allowed himself to be led to prison.

The occurrence was immediately reported to the King. The courtiers were greatly exasperated at the presumption of the judge, and already whispered about high treason. But King Henry raised his hands and eyes to heaven, and with joyful accents said: "Good God, how can I sufficiently thank thee, that thou hast given the 5 country a judge, whom no command and no threat can divert from the maintenance of justice and the law, and that thou hast given me a son, who has sacrificed his will to justice and the law."

31. THE RAPE OF THE SAXON PRINCES.

The following story will tend to prove, that there were also 10 in preceding ages, audacious and vindictive men. It happened the 7th July 1455. The Elector Frederick, justly surnamed the Gentle, then reigned in Saxony. He had, contrary to his inclination, carried on a war with his brother William, who had rebelled against him. An archer offering himself to kill this brother, Frederick replied: 15 "Shoot whom you will, only not my brother."

After peace being concluded, Conrad of Kaufungen, a nobleman, who had served the Elector, thought himself not sufficiently rewarded; and the Elector not wishing to give him more, Conrad threatened to revenge himself on his master's flesh and blood; where- 20 upon Frederick smiling said to him: "Conrad, at least don't burn the fish in the pond!" But for all that, Conrad kept his word. The Elector had two sons, Ernest and Albert. Conrad formed the audacious project to carry them off from the castle of Altenburg, where Frederick then resided. A kitchen-boy, Jack Schwalbe, 25 acted as a spy and gave Conrad every information. In this way he learned that on a certain day the Elector had gone to Leipzig, and that the persons belonging to the court would all be at a festival in the town. At midnight Conrad with William of Mosen, and some other accomplices, entered the castle by means of rope- 30 ladders, which Schwalbe had fastened to the kitchen window. The room in which the Electress with some of her waiting women slept, was bolted, and the few soldiers on guard tied and locked up. The princes were surprised in their room asleep. Conrad took the elder Prince Ernest, and led him away through the castle yard, 35 threatening him with death if he screamed. His accomplice had taken away instead of Albert, a young Count Barby, who was being educated with the Princes. But Conrad returned and took the Prince, who had crept under the bed. The mother awoke from the noise, and saw from the window what was passing; she, to- 40 gether with the children, begged and implored Conrad to bring them back, but in vain.

Conrad took charge of Albert himself, and his accomplices

and other companions of Ernest. They took in all haste two different directions to Bohemia, where Conrad had a castle. Towards morning he was in the wood of Wiesenthal near Bohemia, and thinking himself tolerably secure, he allowed Albert to alight from his horse, and gather some strawberries to refresh himself; he pulled some himself for him too; and his companions went on before. At this moment, there happened to be close by, a coal-burner, named George Schmidt, who, wondering at this cortege in the wood, went up to Conrad and spoke to him. It is very possible that the latter (as often happens with a bad conscience) did not answer pertinently, so that the man conceived suspicions. Schmidt then went to the young gentleman, to inquire who they were; and before Conrad could prevent this, the Prince had discovered himself to the coal-burner, and had said to him: "Save me, my father will reward you!" Conrad, a clumsy rider, had fallen and become entangled in the spur. The coal-burner fell upon him with his poker, set his dog at Conrad's servant, and attracted by the cries, the coal-burner's wife came too, who immediately gave the usual signal, by certain knocks, to the coal-burners, that robbers were there. Then came coal-burners from all sides to the spot, armed with pokers. Conrad begged to be set at liberty, but the coal-burners took him prisoner; and he was brought to Zwickau, whilst Albert with his deliverer arrived in triumph at Altenburg, and was received with tears of joy by his parents.

But Ernest, who was in the hands of the other robbers, was still missing. They soon, however, learned Conrad's fate, and as every means were taken to save the prince, they did not venture to go farther, but hid themselves in a cavern. After some days they wrote to the sheriff in Zwickau, and promised to deliver up the prince, safe and sound, if they were not punished; in the other case they would first kill the prince and then themselves. Their conditions were accepted. The Elector soon after went to fetch Ernest from Chemnitz in the Erzgebirge of Saxony. He together with his wife, offered thanksgivings to God for the deliverance of his sons in the church at Ebersdorf, near Chemnitz, where the clothes of the princes and the coal-burners jacket are still preserved.

The charcoal-burner received permission to burn coal gratis in the wood where he had saved the princes; besides which the Elector made him a present of a freehold estate near Zwickau, some bushels of corn yearly, for him and his descendants; and from that time he was called driller, because he had drilled Conrad well.

Conrad was beheaded the 14th July 1455, on the marketplace at Fryberg, in the Erzgebirge. The mild Elector intended to pardon him, but the pardon came too late. Jack Schwalbe was also ex-

ecuted. They still show in the castle of Altenburg, the place of the rape, although this part has been changed by building.

From these princes all the Sovereigns of Saxony are descended; from Albert, the Electoral, now Kingly house, and from Ernest, the Saxon ducal families: Weimar, Coburg-Gotha, Meiningen-Hildburg- 5 hausen and Altenburg; thence one says: the Albertinian and Ernestinian line or descent.

32. GUNPOWDER.

Gunpowder is a mixture of saltpeter, sulphur and charcoal. According to the most common tradition, Berthold Schwarz, a Fran- 10 ciscan monk, is said to have invented it by chance. It is said that this monk, who occupied himself much with chemical experiments, had once pounded saltpeter, sulphur and charcoal together, in a mortar, covered with a stone. A spark accidentally flew into the mortar, the mixture took fire, and the stone flew far away with a 15 report. Schwarz thought over this accident, and in this way he became the discoverer not only of gunpowder, but also of the heavy cannon.

This tradition however, is contradicted by many important facts. Schwarz is said to have made his discovery in the first half of the 14th century, and yet it is known from records, that already in the 20 year 1073 Solomon, King of Hungary, had bombarded the walls of Belgrade with cannons. It is also known that the miners in the "Rammelsberg," near Goslar, made use of gunpowder as early as the 12th century, to blast the rocks. It is probable that gunpowder was discovered by the Chinese, who at least had it as early as the 25 3^d century, of the Christian era. Most probably, the Saracens have brought it to Europe, where the manufacture of it has been improved since the 14th century.

The mixture of the ingredients of powder is made with different proportions; generally 6 parts saltpeter, 1 part sulphur, and 30 1 part charcoal.

The three ingredients are either broken into small pieces, and mixed in the trough of a stamp-mill; first pounding the coal, and then adding the sulphur; or they are crushed by marble or cast iron cylinders, which move round in a circular channel. During 35 both these procedures, the mixture is moistened from time to time with water, so that they change into a kind of doughy mass. This is then put into a chest, the bottom of which is formed of perforated parchment, or copper sheatings. Upon this mass, is laid a round, thick cylindrical piece of wood, or balls, and then the chest 40 is moved, backwards and forwards; so that by the heavy bodies placed above, which at the same time are in motion, the paste is pressed through the holes. The grains, which are obtained by

this means, are separated through two sieves: those that are too small fall through one, and those that are too large, remain in the other; and both are worked up again. But those grains which are of the right size are dried in the air, or in a room heated with steam. The sporting powder, after being dried, is put into barrels, which are turned on their axis, whereby the grains, rubbing together, become smooth, and get a dull polish; and lastly the powder is packed in barrels and deposited in a dry place. But it can also be kept long without injury, in strong, well pitched barrels, even under water.

33. THE DISCOVERY OF AMERICA.

Towards the end of the 15th century, the question was very much debated, as to which was the safest and shortest way to that beautiful country, the East-Indies, where pepper grows, as also rice, cinnamon and coffee, sugar and cloves. Colombo or in latin Columbus, the son of a Genoese cloth-maker, who from his earliest youth had found his greatest pleasure in reading travels, and who from his fourteenth year had devoted himself to navigation, reflected about it too, and thought thus: "The East-Indies lie far, far towards the East, and as the earth is a ball, surely one must be able to arrive there, if one always sail towards the West" Such was the opinion of Columbus, and he would have given any thing to sail once towards the West, but — he had no ship.

He accordingly communicated his opinion and wish to the senate of his native town; but they thought: "Columbus is a fool!" and gave him no ship. After that, he went to Spain, where King Ferdinand was just about driving all the Moors out of his country. At first they would not listen to him there either. "You fool," said the monks, "if you sail to the West, you are always descending, because the earth is a ball; how will you be able to return, and sail up the liquid mountain?" Queen Isabella, however, was more sensible. After having waited eight years, Columbus at last received three little, old, half ruined ships, and 90 men. No more could be raised; for who would willingly set sail, at all risks, on the unknown and stormy sea! — The wind was favorable, and the voyage quick; but nevertheless, it lasted nine whole weeks. Then for the first time the Spaniards came to *Guanahani* in the West-Indies, and — America was discovered.

34. LUKE CRANACH.

Luke Cranach, born 1472, the most celebrated painter of his day, gave a good example of faithful devotion to his protector,

John Frederick, Elector of Saxony. The latter had remarked great talent in him, when still quite young, and had taken him with him on his journey to the holy land. — Upon returning to his native country he called him to his court at Wittenberg and made him Burgomaster there. 5

The 24th of April 1547, in the war of Schmalkald, at the battle of Muhlberg in Saxony, the Elector John Frederick was taken prisoner by Charles V, and deprived of his Electorate. The Emperor remembering that Cranach, whose name he often heard mentioned in the country where he now was, had painted him as a boy, sent 10 for the painter to come to him, in his camp. "Tell me now," said the Emperor, "how did I behave myself, at the time when you took my portrait?" "Your Majesty," said Cranach, "was at that time, when the Emperor Maximilian led you by the hand, and made the Dutch towns do homage before you, eight years old; and when I was 15 painting you, you were restless like all boys; but you had a tutor, who professed to know your genius, and assured me that you rejoiced at the sight of steel or iron. He accordingly immediately fastened an iron arrow in the wall, so that the point was directed towards your eyes; upon which your Majesty fixed your eyes quite 20 steadily until I had finished the portrait."

The Emperor, very much pleased at this anecdote, said to Cranach: "Ask a favor of me." Cranach humbly fell at his feet, and with tears in his eyes begged, not indeed for a sum of money or a title, but for the liberty of his Elector. The Emperor became 25 greatly embarrassed. This request of a faithful subject made a deep impression upon him, but still he thought, at least for the moment, he could not grant it. "You are a good man," said he to Cranach; "but I should like you better, if you had asked something else." 30

The captive Elector was conducted, under a strong Spanish escort, through Franconia to Augsburg, and was obliged to follow the Emperor every where on the journey which he subsequently made to Brabant, Flanders &c., until he left him 1550 at Innspruck. To this place, John Frederick now called the good old 35 Cranach, who, though then an old man of 79, having resigned his office of Burgomaster since 1547, settled his affairs and divided his property amongst his children, obeyed the call of his beloved master, and cheerfully shared with him all the hardships of his captivity. 40

He remained at Innspruck with him till the 2^d September 1552. On that day the Elector having obtained his freedom, returned to his country with his old faithful friend beside him in the carriage. In Weimar Cranach remained with his daughter Barbara, married

to the chancellor Dr. Pontanus Bruck, in whose arms he gently breathed his last, the 16th October 1553 at the age of 81. — He numbered amongst his friends Luther and Philip Melanchthon, the former even chose him for his bridesman, and later as godfather.

5

35. ZIEGENHAIN.

The old Landgraves of Hesse, had a fortress, called *Ziegenhain*, which now, that the use of cannon and other guns is so much better understood, could not stand two days, and whose ramparts and moats are therefore demolished.

10 In the war of the protestant princes, against the Emperor Charles V, in which the Landgrave Philip the Magnanimous, contrary to justice and his promise, was carried off prisoner 1547, the little fortress was defended by a brave warrior, *Harry of Luder*, who in spite of all summons and threats, did not deliver it over to the
15 imperial troops. When the Landgrave at length returned to Hesse, the Emperor ordered him to have Harry of Luder hung in chains for his disobedience. The Landgrave obeyed; but they were not chains of iron with which they loaded the brave Harry, but of gold, and they did not hang him on a gallows, but raised him up
20 only a short time with these chains. Thus did the magnanimous Philip honour his faithful servant, and the Emperor, too, was in the end satisfied that his command had been thus interpreted.

36. CONRAD WIDERHOLD.

Conrad Widerhold, who was born at Ziegenhain the 20th April
25 1598, and died at Kirchheim under Teck the 13th June 1669, deserves for his judicious and brave defence of Hohentwiel, to rank with the English hero Elliot, the immortal defender of Gibraltar. He entered the Wurtemberg service in 1619. After the unlucky battle of Nördlingen 1634, Widerhold was appointed commandant
30 of the fortress of Hohentwiel, built upon a mountain. Not finding it in a fit condition to stand a siege, his first care was to procure the necessary ammunition and a sufficient supply of provisions. The event proved how wisely he had acted; as he had to sustain five sieges in fourteen years: Austrian, Spanish, Bavarian troops tried
35 their success on this fortress, but always in vain.

The most remarkable sieges were in the years 1639 and 1641. In the first of them the enemy had already scaled and burned the lower fortress, known by the name of the outer court; but notwithstanding this Widerhold drove them back. The siege in the
40 year 1641 was still more serious. The Austrian Master of the ordnance von Spaar, left nothing undone to become master of the

fortress. As every attempt to take it by assault was frustrated, by the intrepid courage of the garrison, he hoped to attain his object by bombarding the fort, and opening mines; but this too, was in vain. By frequent and vigorous sallies, Widerhold did him much damage, and defeated all his plans. In the year 1644 the 5 Elector of Bavaria himself appeared before the fortress, but with as little success.

Widerhold had by degrees become the terror of his enemies, as well by his bravery, as by his inexhaustible talent for inventing all sorts of stratagems. A party of the besiegers were in the habit 10 of keeping guard during the day, in a neighbouring winepress, but of quitting it again at night. He now had a grenade buried there, and when the enemy the next day as usual, made a fire in the winepress, the grenade exploded and blew up the winepress, together with a great number of soldiers. Another time he had long 15 pikes with hooks made, and gave them to the most daring of his soldiers, who should lie in the bushes, at the foot of the fortress; and when any of the enemy rode by underneath, they were unexpectedly pulled down from their horses, by the besieged lying in ambush. Such prisoners bore the significant name of hook-riders. 20

As all attacks were frustrated by the bravery of Widerhold, in like manner the most brilliant promises of the enemy, could never shake his fidelity. He even went so far, as out of patriotism, to refuse to deliver up the fortress to the Emperor, notwithstanding the express order of his master, Duke Everard III of Wurtemberg; 25 who 1638 had been reinstated in a part of his land, upon hard conditions; amongst which was that of delivering up Hohentwiel to the Emperor. He alleged as excuse that he had another master to whom he was responsible for the fortress, namely Duke *Bernhard* of *Saxe-Weimar*, commander in chief of the Swedes. With 30 this latter he had, when forsaken by his master, entered into an alliance.

Only after the conclusion of the peace of Westphalia, did Widerhold deliver up to Duke Everard, July 4th 1650, the fortress of Hohentwiel, which he had sustained during 5 sieges, improved in 35 its fortifications and buildings, enriched with guns, ornamented with a beautiful church, constructed during the troubles of war; in short in a much better state than he had found it.

But the Duke also knew to appreciate the merits of the brave Widerhold, for he invested him with several fine estates, appointed 40 him counsellor of war, commandant of Hohentwiel, and colonel of a regiment of infantry, as well as high sheriff of Kirchheim and inspector of Nurtingen. Widerhold evinced his noble charitable sentiments, by a foundation of 15000 florins "for young students,

for the churches and schools, their faithful functionaries and other poor people."

37. THE 400 CITIZENS OF PFORZHEIM.

Determined to resist the superior force of the Emperor Ferdinand II, which, especially in the 4th year of the Thirty Year's war, 1622, had become very menacing, the Margrave George Frederick of Baden entered the field with 20,000 men, the 6th May 1622. An engagement took place between him and General Tilly, commander of the Austrian-Spanish troops, on the shores of the Neckar near Wimpfen. The battle began with the rising of the sun. Attack and defence lasted the whole day. Both armies displayed the most brilliant valour; the Badish in particular, led by the Margrave himself, struggled with the utmost exertions for the victory. Much precious blood was shed; Prince Magnus of Wurtemberg, who commanded as colonel in the Margrave's army, died the death of a hero, fighting bravely, after three horses had been killed under him.

By the inexhaustible bravery of the Margrave and Duke Bernhard of Saxe-Weimar, the victory was almost secured, when a terrible and unexpected accident snatched it from their hands. The powder-waggon of the Badish army caught fire, and shattered the line of battle. All fell into confusion, and took to flight in every direction. The Margrave himself only left the field of battle at the entreaty of his men, when no more hope remained.

The exulting enemy pursued upon the heels of the Margrave, and had almost reached him, when his body-guard, 400 citizens of Pforzheim, called the white regiment, led by the Burgomaster Berchtold Deimling, and the brave citizens Gerwing, Schober, Mayer, Geiger and Wildersinn, turn and face Tilly's entire army.

The superior force of the enemy falls in upon them furiously; attacked on all sides, they resist with the courage of lions; twice do the enemy offer them quarter, but they regard not life, where the safety of their country is at stake. And thus they all die, man for man, true to their duty and their prince.

There is still to be seen in the plain of Ober-Eisisheim, in the kingdom of Wurtemberg, the redoubt in which they stood, fought and fell, and which then became their grave. Tilly himself was filled with admiration at such heroic courage. The town of Pforzheim experienced an usually mild treatment, by his orders it was not endamaged either by fire or pillage. But the fame of the 400 men of Pforzheim, shines with imperishable lustre through all ages, and invites in similar danger to the same noble-minded devotion for freedom, prince and country.

38. GUSTAVUS ADOLPHUS.

Gustavus Adolphus, King of Sweden, was a zealous adherent of his religion, but far from every blind fanaticism. Almost all Catholic historians unanimously declare, that he treated the Catholics with more moderation than they could have expected themselves. 5 Although he conquered countries with the sword, he still protected them in the possession of their goods, and the free exercise of their divine worship. He punished most severely those who exercised the least act of cruelty. On his arrival at Landshut in Bavaria, the inhabitants received him kneeling. "Rise up," said he, "not a 10 mortal man, like me, but God you must worship."

39. THE WOMEN OF SCHORNDORF.

At the invasion of the French into Wurtemberg 1688, the fortress of Asperg had fallen into their hands, in consequence of the threats of the notorious incendiary Melac, to reduce Stuttgart and Cannstatt 15 to ashes, in case of refusal. They then desired to have the fortress of Schorndorf too, where much property of the surrounding country had been brought, to secure it from the rapacious enemy. Juvigny, the French Ambassador at Stuttgart, actually obtained surreptitiously the order for the surrender of Schorndorf. For this purpose two 20 commissioners were dispatched with a capitulation signed by the dowager Duchess Sybilla, and some privy-counsellors, by virtue of which the garrison might retire unmolested, and the castle and town should be protected.

This order was to be communicated to the commandant and 25 magistrate, but kept secret from the citizens. But the commandant had received an express order from the Administrator and head-guardian of the minor hereditary Prince, who had taken refuge at Munich, to defend the town to the last extremity; and this noble, disinterested man — Gunther *Krumhaar* by name — even refused 30 2000 doubloons which were offered. The Magistrates, it is true, did not attend to the admonitions of the Duke's commissioners for a speedy surrender; nevertheless, some of the members gave way later. The assembled citizens, who would not hear of a surrender, became suspicious. The wife of the Burgomaster *Kunkelin* saw 35 still more clearly, and acted more energetically. She formed the resolution, to save her native town at any cost. She communicated her intention to a friend of like feelings with herself, the wife of Katzenstein, innkeeper of the Lamb. And these two women concerted together the further execution. 40

All the women were called upon to defend the town against traitors, and for this purpose to appear, well armed, before the house of the Burgomaster's wife. In a short time, all the women came, armed with firetongs, chopping knives, roasting spits, &c. From
 5 thence the procession moved towards the town-hall. The Burgomaster's wife stole up, hid herself in the stove of the council-chamber, and there heard that there was question of surrendering the town. She called her husband out, and conjured him not to consent to this wicked proposal; to the women however, she immediately
 10 communicated what she had heard. From that time the entrance to the town-hall was guarded, the gates of the town were occupied, and a watch-fire lighted on the market-place. The courage of the women inspired the men too, who occupied the rampart, and throughout the whole town resounded the cry: Death and destruc-
 15 tion to him who speaks of surrender! Two days and three nights the gates and town-hall remained occupied.

In the mean while the 18th Dec. the French General Melac, with a detachment of cavalry, arrived before the town, intending to take possession, according to the treaty of Stuttgart. But how were
 20 they astonished, when the gate remained locked. His summons accompanied by frightful threats, remained too without effect. At length he retired. The 23^d Dec. the Suabian auxiliaries arrived, and delivered the country from the enemy. This Barbara Kunkelin, when a widow, gave 1000 florins endowment for 2 members of
 25 the higher theological Seminary in Tubingen. She lived 40 years after the occurrence with Melac; but not even 20 years of blindness could depress her. At last she died at the advanced age of 90.

40. THE TURKS BEFORE VIENNA, 1683

As Germany had in early ages been desolated by the savage Hungarians, till *Henry I* completely defeated them near Merseburg
 30 933, in like manner at a later period did the rapacious Turks pass through Hungary into Germany, laying waste, in their blind rage, the countries along the Danube. At the time of the Reformation,
 35 in the year 1529, the terrible *Soliman* advanced before Vienna; but little was wanting and the town had been completely conquered and destroyed. But nothing could daunt the courage of the de-
 40 fenders, under *Niklas von Salm*, and *Schertel von Burtenbach*, and the Grand Signior was obliged to turn back without having accom-
 plished anything.

An irruption, perhaps even more dangerous, was made by the
 45 Turks in the year 1683. More than 200,000 ascended the Danube, with fire and sword, and the Emperor *Leopold* could only raise

33,000 men to oppose them. Hundreds of villages were reduced to ashes, and their inhabitants, together with the fugitives of Vienna, in part killed, in part carried away as slaves. These wild hordes then made preparations to take this capital by storm. They blew up the ramparts and bastions by means of mines, and 5 already began to enter the town through the breaches, where only the brave *Rudiger von Stahremberg*, with scarcely 20,000 defenders, had so firmly kept his post till now. One hour more, and Vienna had become a second Magdeburg. But behold! in the moment of greatest danger the deliverer arrived! When a volley of 10 rockets had gone up from the tower of St. Stephen, as a signal of the greatest distress, the good King of Poland, *John Sobiesky*, came down from the Kalenberg with about 80,000 combatants, Poles and Germans, to their relief. — After an obstinate contest, during which Rudiger also made a sally out of the town, the Turks were 15 completely beaten, and put to flight. Thirty to forty thousand, who had seen the sun rise, never saw him set again. The booty of the conqueror was enormous: 370 cannons, many colours and standards; 15000 tents, that of the grand Vizier alone worth two millions of florins; 600 sacks of Piasters, the bread still in the 20 oven; and 100,000 heads of cattle, collected by plunder. The Turks were pursued into the very interior of Hungary, and have since then lost the desire to visit Germany.

41. PETER THE GREAT IN RUSSIA. 1682—1725.

About 150 years ago, Russia was still an extremely insignificant 25 state, and one spoke then of its rude inhabitants as of a strange people, like the Tartars and Mongols of the present day. But now it is quite otherwise, and the man by whom this change was brought about, was the *Czar Peter the Great*. This remarkable man came to the throne while yet a boy. But at that time he had not much to 30 say; for his sister *Sophia* directed every thing, and sought by degrees to deprive her brother of the throne. The young Peter too seemed not to care much for it, and almost always played soldier games with a troop of young Russians in a village. A Swiss, named *Lefort* from Geneva, was also with him, directed the 35 play, and related to the enquiring boy much that was remarkable about the other countries of Europe, and told him that there all was much more orderly and civilized than in Russia.

Peter burned with desire to introduce such useful institutions into Russia too. This went on a long time in silence and well; 40 but at length his sister observed that her brother was more in earnest than she had thought, and she then made an attempt on his life. But Peter anticipated her. The wicked sister was impri-

soned, and the brother became sole ruler of the country. He now began the work in earnest, and brought many clever foreigners into the country, to instruct the Russians. He even wished to see himself how it was in other countries, and travelled successively
5 through Germany, Holland and England. In the village of *Saardam* in Holland, opposite Amsterdam, he remained seven weeks, disguised as a cabin boy, for the purpose of learning there the construction of ships. He was the most diligent of the workmen, who were a long time without discovering him. The little hut in which
10 he lived is still to be seen. Upon his return to Russia he sent many young people of distinction to travel and visit distant countries; that when they came back again, they might relate and propagate, what they had found good and useful. Every one who had a taste for work, and was ready to impart knowledge, found
15 a welcome in Russia, was favoured by Peter, and obtained a good livelihood.

The old capital of the realm, Moscow, did not please the Czar, because it was situated in the middle of the country; he desired to have one near the sea. He therefore in 1703, began
20 to build a new town on the Neva, not far from the gulf of Finland, and called it after his name Petersburg. But that cost an unheard of trouble; from all parts of the vast kingdom they drove the peasants in crowds to the Neva. There, in a marshy country, they were obliged to carry stones and mud and earth to a heap,
25 in their hands, or in the skirts of their coats; for there was a scarcity of tools for building. They became ill from this, were badly attended, and a hundred thousand died away, far from home. Petersburg is now one of the finest cities in the world.

Great as were the difficulties to surmount, in the building of
30 Petersburg; even so was it with Peters other improvements. The Russians did not like these innovations and rebelled several times. Peter himself was passionate and rude; he put down, and punished their revolts with frightful severity, and forced the Russians by violence to that which he considered best. It was thus that
35 this people was by degrees redeemed from it's rude condition, and raised to its present grandeur and power, which is ever increasing. Peter died in the year 1725, from a cold, which he had caught in saving a boat in the cold winter.

42. NOBLE TRAIT OF PETER THE GREAT.

40 Peter the First was already suffering from the malady which afterwards brought him to his grave, when he went in the sloop which usually took him from his capital to Sesterbeck. Towards evening a storm arose. The emperor perceived a boat, which in

coming from Kronstadt, had been thrown by the furious waves upon the sandbanks. He immediately sent off all his sailors to the assistance of the shipwrecked; he himself only remaining behind with one cabin-boy. Soon after his attention was attracted by a woman with her child, struggling against the waves. All hope to 5 save themselves seems now to have abandoned them, they are on the point of sinking. The Emperor only listening to the voice of humanity, and forgetting his own pains, as well as the importance of his life, threw himself into the sea, and snatched the unhappy pair from an inevitable death. — Is not such an act more glo- 10 rious than a whole series of blood-stained victories?

43. CHARLES XII., KING OF SWEDEN.

Since the Thirty Year's war, Sweden was looked upon as a powerful kingdom. Its neighbours had all a great respect for it, and envied its greatness and power. But when in the year 1697 15 *Charles XII*, who was only 15, and to all appearance a dull boy, became King, respect vanished and the neighbouring powers thought: "Now we will unite together, and invade Sweden; we shall soon reduce it!"

The Kings of Denmark, Poland and the Czar Peter of Russia 20 accordingly leagued together and declared war against Sweden. Thereupon the courage of the Swedish counsellors failed, and trembling and shaking they were about to give up all that the enemy demanded. But the young King stepped courageously forward, and said: "Nothing will come of that." He entered the terri- 25 tory of the Danes, conquered them, and in the very first year of the war (1700), they were obliged to accept a peace dictated by Charles XII. After that, he crossed over to Russia, and in the same year with his 8000 Swedes chased 80,000 Russians from their entrenchments at Narva. Some years later he drove away 30 the Polish King *Augustus the Strong* from his country and subjects.

If he then had only made peace! But now he became proud and arrogant, and — fell. To destroy completely the Russian power, he entered into the heart of Russia; but in 1709 was so 35 beaten by Peter at Pultava, that he could only make his escape to the neighbouring country of Turkey with 150 men. He was here received with much veneration. The Sultan had already heard him much spoken of, and admired his courage. Peter offered a million of crowns if they would deliver up the formidable Charles, 40 but the Turks repelled such a proposition with horror. Charles remained several years with the Turks, let himself be fed by them, and went on as if he were at home there, and as if Sweden had

never existed. At length, the Turks became weary of him, for he cost them enormously. "Do but go," said they to him urgently, and you shall have half a million more to take with you on the road." Charles took the half million, but did not go. 10,000 Janissaries then suddenly surrounded his wooden house, and fired into it, with guns and cannons, till the roof took fire, and the rafters fell in. King Charles then ran out, a sword in the right, a pistol in the left hand, fighting furiously, into the midst of the enemy. But there he became entangled in the grass, with his long spurs, fell, and was taken alive. "That was a Kalabalik!" (Lion hunt) said the Turks, and conceived a still higher respect for the hero.

Charles however, did not wish to remain longer, but rode and drove 14 successive days and nights, each day 40 leagues, on the road to his own country, which in the mean time had been attacked by all his neighbouring enemies. He immediately began the struggle again with renewed courage, but already at the siege of the Norwegian-Danish fortress *Friedrichshall*, in the year 1718, at a tolerable distance from the enemy's walls, he was shot, as is supposed, by a French officer, who served in his army. — Thus did the poor King end a turbulent life by a sudden death.

44. THE BATTLE OF ROSSBACH, 1757.

In the engagement near Collin Frederick had already the victory in his hands, and the Austrian general had given orders for a retreat, when, through the exasperated bravery of the Saxons, the fortune of war changed, and Frederick was obliged to retire, with extraordinary loss. "Children," he cried to the small surviving remnant of his guard, "you have had a bad day to-day; but only have patience, I shall set all to rights again." And in truth, Frederick soon kept his word.

The French are at the present day considered a brave people. At that time they were, through the fault of their officers, miserably effeminate. A prince without any capacity led on an army, 60,000 strong. Frederick marched to oppose it, with 22,000, and before the battle, the following amusing incident occurred.

The prince with his whole staff had taken up their quarters at Gotha, in the castle of the Duke; 6000 French were in the town. The Duchess of Gotha, a friend of Frederick's, sent a faithful peasant to the King, with a little note, which he rolled up and concealed in the hollow of his back tooth. In it she told him that the French Marshal could easily be surprised. General Seidlitz, the quickest rider in the army, immediately mounted, and with 1500 Prussians flew to Gotha. The French general-in-chief was

just about to sit down to table with his generals in the greatest security, when the trumpets sounded and the Prussian cavalry rode through the streets in full gallop. With the greatest agility the French sprung up, threw themselves quickly upon their horses, and took to flight, without looking behind. Seidlitz sent some hundreds 5 of cavalry in pursuit of the fugitives, whilst he himself sat down laughing with his officers to the table, which was still covered with the smoking dishes. Only few soldiers were made prisoners here; but the more valets, cooks, hairdressers, comedians and sutlers. A quantity of pomatum-boxes, cases of perfumed waters, 10 dressing gowns, parasols, parrots &c. fell into the hands of the Prussians.

At length the French and the Imperial army, met the King near the village of Rossbach, in the neighbourhood of Lutzen. The French three times as strong in numbers, knew that they could 15 not but gain the victory. The only thing that gave them uneasiness was, lest the King should escape them; for the presumptuous Marshal wanted to close them in here, and take him prisoner with the whole army, and thus at once put an end to the Seven Year's war. On the 5th November the French and Imperial troops ad- 20 vanced. Frederick, wishing to inspire them with a feeling of security and knowing that he could depend upon the swiftness of his cavalry, gave orders that the latter should remain quite quietly in their tents, and cook their dinner. He himself sat down to table. 25

Meanwhile the French marched drums a beating by the Prussian camp to enclose it on all sides. Ridiculing their small numbers, they sneeringly enquired, if that were not perhaps the parade of the Potsdam Guard? They scarcely believed their eyes, when they saw the Prussians so quietly finishing their repast. They 30 looked upon it as an apathetic despair. When it was about two o'clock in the afternoon, Frederick at length made a sign. In a trice the tents were carried away; in a moment every regiment stood in its appointed place. The army drew out in a superiorly well ordered battle array. The French were amazed, but only for 35 a short time. The audacious Seidlitz, had quite quietly slipped behind some hills, with the cavalry, and all at once broke in upon the right flank of the enemy. At the same moment, the infantry advanced to the assault. The French only stood three volleys, then flying threw themselves upon the left wing and put all into 40 confusion. The Prussian regiments of cavalry charged in upon this disordered mass of men, killed numbers, and made many prisoners. The rest took headlong to flight. The approach of night alone saved them from their pursuers.

This amusing engagement only lasted one hour and a half. Fre- 45

derick had 91 killed. The French army, on the contrary, lost 10,000, of whom 7000 were made prisoners on the field of battle. The fear which the French entertained of the Prussian cavalry was such, that whole bodies of them yielded themselves prisoners 5 to a single man; two Dragoons took 100 men prisoners. The flying cavalry threw away their breast-plates and large riding boots, to enable them to fly the quicker. And many never stopped, till they were again at the other side of the Rhine.

This victory was every where spoken of with enthusiasm; 10 even the Austrians had national feeling enough, not to withhold their tribute of admiration. And Frederick's soldiers looked up to their great general with proud enthusiasm.

45. CHARITY OF JOSEPH II.

"Ah good gentleman, give me a florin for God's sake!" with 15 these words, and full of anguish, a boy of ten years begged from the good Emperor Joseph, whom he did not know and whom he just now met. "A florin," demanded Joseph, somewhat astonished. "I have never before begged," stammered the boy, and the burning tears started from his eyes. "But my mother is dangerously ill, and I 20 want to call in a doctor." — Joseph then enquired his name and dwelling, handed him the florin, and the boy flew off like an arrow. The Emperor immediately hastened to the designated house, ascended a dark small staircase, and beheld, upon a miserable pallet, a groaning sufferer, who could scarcely rise to ask if that were 25 the Doctor. "I am he," answered Joseph, and now enquired all about the sickness, and the whole history of the widow, and consoled her by telling her to hope in God, who often sends help where it is least expected; who never forsakes his own, and who will also take care of the poor sick widow. He then tore a piece 30 of paper out of the boy's copy book, and wrote, as he said, a prescription, and then went away with the words: "For the present farewell! I hope that what I have prescribed will have a good effect."

A few minutes later, the son came back, in great haste and 35 delight, crying out at the door: "I have brought a doctor, I have brought a doctor!" and the doctor immediately entered. The patient could not understand how it came that all at once two doctors visited her in her wretched little room, till her son related all that had happened, and they now supposed that the unknown individual 40 from whom the boy had implored assistance, accidentally happened to be a doctor too. But now the second doctor was curious to know who the other had been, and what he had prescribed. He consequently asked to see the little bit of paper, and exclaimed

in the greatest surprise: "We other physicians of Vienna cannot write such prescriptions; this doctor was the Emperor himself! He has here prescribed fifty ducats for the present, out of his private purse!" Who can describe the astonishment, emotion, joy, and gratitude of the widow and the son. In a short time, the physician restored her to health; the beneficent Joseph ordered her a yearly pension of a hundred and fifty florins, and had the promising boy educated, till he became a good man.

46. LETTER FROM THE EMPEROR JOSEPH II. TO A LADY OF
DISTINCTION.

10

The request of a lady of distinction, to have her incapable son made captain, was answered in his own hand-writing by Joseph, in the following manner:

Madam!

I do not at all think it incumbent on a Monarch, to give one 15
of his subjects an employment only because he is a nobleman by birth. Have you in your petition assigned more weighty reasons than those which I have just mentioned? Did you not say your late husband had been a general of merit, and a cavalier, belonging to an illustrious house, and you hope from my goodness to- 20
wards your family, for a company in my infantry, for your second son, who is just returned from his travels? Madam, one may be the son of a general, without having the slightest talent for an officer; may be a cavalier of good family, without having any other merit, than that of having become a nobleman by the whim of 25
fortune.

I know your son, and I know what is necessary for a soldier. In respect to both, I find that your son has not the necessary qualities for the military service, and he thinks too much about his birth, to allow one to hope for such services, as his country 30
might one day boast of.

But what I pity you for, Madame, is that your son is neither fit for an officer, nor a statesman, nor yet for a priest. In short that he is nothing but a nobleman, and that from the bottom of his soul.

35

Thank the fates, that whilst they have denied all talents to your son, they have at the same time put him in possession of considerable wealth, which sufficiently compensates him for the privation, and makes my protection unnecessary.

I hope you are impartial enough to understand the motives, 40
which have dictated such a decision, which will perhaps be dis-

agreeable to you, but which I have considered as necessary. Adieu, Madam!

Your very affectionate Joseph.

Lachsenburg, the 4th August 1787.

47. HUMANITY OF JOSEPH II.

5 When Joseph II. was travelling incognito, through the Kingdom of Bohemia, with a small retinue, he met outside the town of Budweis a peasant who was working in chains. Upon being questioned, as to the reason of this punishment, he replied, that he had killed a hare, which for a long time had done great in-
10 jury to his field, and for this, the sheriff had sentenced him to work for six weeks in chains.

The Emperor ordered the peasant to follow him into the town. When they arrived there in the inn, Joseph sent to call the sheriff to him. The sheriff sent the unknown Gentleman this arrogant
15 reply: "That one had as far to go as the other," and did not come. The Emperor then went himself with the peasant to the sheriff, and exhorted the latter not to misuse his office by oppressing his inferiors, and to set the peasant at liberty. But the sheriff imper-
20 tinently replied, he could do what he pleased, and had no orders to receive from officers (for such he took the Emperor to be). Joseph now discovered himself, ordered the chains to be immediately taken off the peasant, put on the sheriff, and the latter to be brought fettered to Prague.

48. DUKE LEOPOLD OF BRUNSWICK.

25 On the fatal day, the 27th of April 1785, the Oder, risen to a frightful height, broke through the dams near Frankfort. It had already inundated the Dam-suburb and threatened it with rapid destruction. Enormous blocks of ice destroyed two arches of the bridge; by that means cutting off all assistance from this suburb.
30 One house after another fell in. The inhabitants flew for refuge to the high and firm silk-manufactory, the last place of safety. They saw indeed from the town, the every moment increasing danger of those unfortunate people who were imploring their assistance; but knew not how to send them help as they could no longer row
35 through the raging river with its rushing masses of ice.

Notwithstanding this, the generous and intrepid Leopold, who had already often exposed his life in cases of fire, did not let himself be kept back by the danger, which made all others shudder. At first he wanted to force his way through with two boats,
40 from the suburb Gubern. Some counsellors who accompanied him, did all in their power to prevent him. He replied: "Am I not a

man like them. They are men, whom we are now called upon to save!" But two of his soldiers threw themselves at his feet, clasped his knees, and implored him not to rush into such evident danger, with a life so dear to all, but to preserve it, for the support and joy of so many thousands! 5

This earnest supplication, to which were added the prayers of the bystanders, at last prevailed on the Duke once more to leave the boat, and return to the town, to invite all to the succour. Meanwhile — 12 o'clock at noon — a boatsman had resolved to try to reach the dam, setting out from the fisher's gate. As how- 10 ever, he required the assistance of two men, one of whom was a soldier, the latter ran to the Duke to demand permission to undertake this hazardous enterprise. A noble ardour immediately rekindled in the Duke's philanthropic heart; without delay he accompanied the soldier to the Fishergate, and without saying a word, 15 for fear of being again detained, stepped quickly into the boat and pushed it from the land, before even the boatsman had arrived. Scarcely had the latter time to follow, who would absolutely not consent to the Duke's rushing into this frightful danger, and distracted with fear, endeavoured to prevent the departure. "Then," 20 replied Leopold with a determined voice, "I shall go over alone with your two men, without you." "But it will not succeed!" exclaimed the terrified boatsman, "the boat will not stand it." — "I shall see," returned Leopold, "whether it is not possible in some manner to save these unhappy people!" 25

The boatsman now saw that he must submit. The fatal expedition commenced. The boat, it is true, already struck very violently against a block of ice at the bridge; but still came safely through the shattered arches, and Leopold was so pleased that he affably saluted and consoled Major Koppert who was standing 30 on the bridge and from thence warning him with the greatest anxiety. All the eyes of the great crowd of trembling people, who covered the shore on this side, were turned towards the Duke, all hearts beat and prayed for him.

But what terror seized them when they now saw the boat 35 suddenly caught by the furious torrent, dragged down to the breach in the dam near the silk manufactory, and the larboard smashed against a projecting willow tree. The boat began to fill with water; the pilot was first precipitated into the current, and the Duke himself staggered, but saved himself again for a moment, by 40 leaping into the middle of the boat and catching hold of the second boatsman. But the prow of the boat then struck against a willow and upset, and Leopold alas! disappeared in the frightful whirlpool. A high and dreadful wave struck over, and swallowed him. Oars were instantly held out, and cords thrown in from the dam; 45

but the raging torrent let nothing come near the place of danger. The boatmen however, rose again and saved themselves; but Leopold was lost. "Alas! our kind and good Prince," was the cry of lamentation, that resounded through the whole town.

5 Only after two days of unremitting searches the Duke's stick was discovered, and afterwards his hat. But not for six days after the unhappy accident, was the body itself found, already covered with sand, by means of the hand which projected above the water, 200 paces from the spot where the philanthropist had sacri-
10 ficed his life for his brethren, and where a monument has since been erected to him.

49. ARCHDUKE CHARLES OF AUSTRIA.

The Archduke *Charles of Austria*, that heroic and virtuous prince, went to Bohemia in the year 1800, to take the command
15 in chief of the army fighting against the French. As he approached the scene of the sanguinary fight, he met many wounded, who, bereft of all assistance, dragged themselves with difficulty along, and some, when strength enough still remained, drew their baggage-carts themselves, that they might not fall into the hands of the
20 enemy. The Prince immediately had the horses taken off from several cannons already in retreat, and put to the waggons, upon which he made the wounded sit, saying: "Surely these brave men better deserve to be saved, than a couple of cannons."

As soon as the French commander, Moreau, heard of this
25 high minded conduct of the German general, he immediately ordered that the guns which had been thus abandoned should be given back to the Austrians; "for," said he, "I will have no cannons that have been left behind from such humane motives."

50. THE PILLAGE OF HERSFELD. 1807.

30 During the unhappy war of the Prussians against the French, a battalion of Badish chasseurs, were stationed as garrison in the town of *Hersfeld*, on the Fulda, to occupy the Electorate of Hesse which had been so arbitrarily conquered by the French.

But the Hessians in general, and especially the inhabitants of
35 Hersfeld, were not at all satisfied with the French domination. The latter were even so imprudent as some times to make resistance, on which occasion a French officer lost his life. That could certainly not be suffered; but the punishment which the Emperor *Napoleon* inflicted upon the town was barbarous; so that
40 it shocked every German, even these of Baden who were at that time in alliance with France.

The Emperor namely, ordered the town of Hersfeld to be

plundered, then set on fire at the four corners, and laid in ashes. Hersfeld is a place which has many manufactories, and consequently many rich inhabitants and fine buildings. A humane heart may well imagine, what these poor people, the fathers and mothers felt, when they heard this terrible news; and the poor man whose property could be carried away on the arm, was now as badly off as the rich for whose riches many waggons were required: in ashes the fine houses in the squares, and the small ones in the lanes are all alike, even as the rich and poor in the churchyard.

But it did not come to the worst. Upon the supplication of the French commandants in Cassel and Hersfeld the punishment was mitigated in the following manner: only four houses, it is true, should be burned, and this was rather lenient; but the plundering should take place, and that was still hard enough. The unfortunate inhabitants, when they heard this last decision, were so frightened, so bereft of all courage and presence of mind, that the humane commandant was obliged to remind them himself to profit of the short delay to put aside their best things, instead of uselessly complaining and supplicating. The terrible hour struck. The beating of the drum was mingled with the lamentations of the unfortunate people. The soldiers hurried to their assembling place, through the tumult of those who were saving their goods, or flying, or in despair.

The brave commandant of Hersfeld advanced before the ranks of his Badish chasseurs, represented to them in glowing colours the melancholy fate of the poor inhabitants and then said: "Soldiers, the permission to plunder begins now, whoever has a mind to do so, let him step forth from the ranks."

Thus spoke the commandant; not a man left the line. Not one! The call was repeated. No foot moved, and if the commandant had wished the pillage, he must have gone himself. But no one was more pleased than he, that the affair took this turn. When the citizens heard it, they felt as if awaking from a painful dream. Their joy is not to be described. They sent forthwith a deputation to the commandant, to thank him for his clemency and generosity, and offered him out of gratitude a considerable present. Who knows what others would have done! But the commandant refused it, saying he would not be paid with money for a good action, but added: "I would only beg as a memorial a silver coin upon which the town of Hersfeld and the scene of to-day is represented. This shall be the present which I will take from the war to my intended wife." — This took place in February of the year 1807, and well deserves to be read twice.

51. PRINCE BLÜCHER AND THE FRIEND OF HIS YOUTH.

The hero *Blücher*, after his elevation to the dignity of a Prince, went to his native town *Rostock*, where he had not been for many years. Immediately after his arrival, he visited the grave
 5 of his parents, and prayed there. He then went to his paternal house, to see once more as an old man, the scenes of his boyish years. When he enquired after the play-fellows of his youth, he found only one still living. This one came at *Blücher's* request, and addressed him on entering with "Your Highness." *Blücher*
 10 immediately fell upon his neck, pressed him warmly to his breast, and said: "Foolish fellow, what do you mean? Why shall we call each other now otherwise, than in our boyish years?"

52. THE PRUSSIAN PEOPLE IN THE YEAR 1813.

From *Memel* to *Demmin*, from *Colberg* to *Glatz*, in the ever
 15 memorable spring and summer of the year 1813, there was but one voice, one sentiment, one feeling of indignation, and one desire amongst the Prussians; namely, to save their country, and deliver Germany. The Prussians wished war, they wished for danger and death; they feared peace, because they could hope for no hono-
 20 rable peace from *Napoleon*.

War! War! was the cry from the Carpathian mountains to the Baltic sea, from the *Niemen* to the *Elbe*. War! cried the nobleman, and the impoverished proprietor; War! cried the peasant, who drove his last horse to death under baggage-carts and waggons;
 25 War! cried the citizen whom the billeting and taxes had drained; War! cried the journeyman who could find no work; War! cried the widow, who sent her only son into the field; War! cried the bride, who parted from the bridegroom, with tears of pride, as well as pain.

30 Youths, who could scarcely bear arms; men with grey hair and tottering knees; officers, who on account of their wounds and maimed members, had long been honorably dismissed; rich proprietors and official persons; fathers of numerous families, and managers of considerable business, exempt with regard to every military
 35 service, would not exempt themselves; there were even young girls who in different costumes and disguises, offered themselves to take arms. All wished to exercise, to equip themselves, to fight and fall for their country. Every town, every borough, every village, resounded with the cries and music of war, and was turned into
 40 a place for arms and exercise; every hearth became a forge for arms.

What was most to be admired in this sacred zeal and lively

bustle, was — that all distinctions of profession and station, of age and rank, were forgotten and abolished; that each one humbled himself, and gave himself up to that business and service, in which he could best be used; that that one sublime feeling for their country, and its freedom and honour, stifled all other feelings, and banished all other considerations and regard to circumstances. The people felt they had become equals by a long period of misfortune, and would be equal too, in service and subordination.

The sanctity of duty, and the common aim which animated them, so elevated all hearts, that the coarse and brutal scenes to which so wide a field is opened in the tumultuous time of arms and war, could not occur. The sacred enthusiasm of these ever memorable days, has not been profaned by any kind of excess or brutality. What the men did directly under arms and for arms, the more delicate sex, the women, did, in silence, by prayers, fervent admonitions, works, care and attentions for those who were to take the field, for the sick and wounded. Who can enumerate the countless sacrifices and donations of that epoch, some of which have been brought under the most touching circumstances? Who could enumerate the names ever dear to their country, of the women, and young girls, who in private dwellings, or hospitals, have clothed the naked, fed the hungry, tended the sick, and dressed the wounded? And this took place from one end of the realm to the other; at once, as by a miracle of God, sprung up a great and estimable nation.

III. SCENES FROM NATURE AND NATIONAL MANNERS.

1. THE EARTH AND HER REVOLUTION.

Like a ship on the wide ocean, the earth continually moves
5 in her orbit round the sun in the etherial space; and her course
is so rapid that amongst all the moveable objects visible on earth,
light alone flies swifter. Man finds the distance very great from
Berlin, Dresden or Munich to Peking in China, in Oriental Asia,
which the navigator, following the circuit of the sea, scarcely ac-
10 complishes in eight months, and which a pedestrian, if even he
could walk six miles a day, in the straightest direction, without
being stopped by water, mountains or deserts, would only accom-
plish in 266 days.

But this space of 1600 (German) miles, the earth in her or-
15 bit traverses in 7 minutes; and if she could leave her course, and
move in a straight line towards the moon, she would reach it
in $3\frac{1}{2}$ hours, although the moon is 51,844 miles distant from us;
for the orbit which the earth makes round the sun, is more than
130 millions of miles long, and the earth accomplishes it in the
20 short space of one year. Nevertheless, when this great and beau-
tiful etherial vessel, upon which man and millions of creatures
dwell, has run her course without rest or repose for half a year,
and is now arrived at the extremity of her orbit, which is $41\frac{3}{4}$
millions of miles distant from the spot where it was six months
25 before; all this distance is as nothing in comparison with that
which separates most of the stars of heaven from us. For a man
who at night ascends from his garden to his room, situated in the
top of the house, has in this short way come a thousand times
nearer to the moon, which nevertheless stands so high above the
30 house, in the distant region of the sky, than the earth with the

observing man, who dwells upon it, has approached most of the stars, towards which the planet has moved for a whole half-year with the rapidity of lightning.

2. THE MOUNTAINS OF GERMANY.

There is a much greater variety of soil in Germany than in 5 the other countries of Europe. For whilst on the North coast an immense plain extends, lying so low that it must be protected partly by dams from the waves of the sea; on the southern extremity, rise the Alps towering to the skies, of which the highest points are covered with eternal snow and ice. And between these 10 highest and lowest boundaries lie the plateaus, the mountains, and hilly country of middle and southern Germany; there the chains of mountains stretch from South to North, along the shores of the Rhine; and from East to West, separating that territory watered by the Maine, from that by the Weser and Elbe, or to set a 15 boundary between the Elbe, Oder and Danube.

The whole of southern Germany, that country at the foot of the Alps, that part where so many rivers have their source, lies high above the sea. How else could the water flow down towards the North Sea, or the Black Sea? The town of Munich lies 20 in a plain, but if the sea extended so far, it would be one of the most elevated towns in Germany. By the great distance at which it lies from the North Sea, the extent of the slope spreads to about a hundred miles, and one only perceives the elevated situation of the town, by the sharp air which prevails there. 25

To the most interesting chains of mountains in Germany, after the Alps, which merit a separate description, belong those of the *Black Forest* situated in the angle, formed by the Rhine, coming down from Switzerland. From its highest point, the Feldberg, the Black Forest extends along the Rhine through Baden, 30 and along the Danube, which takes its rise there towards Suabia, and follows the Neckar under the name of *Rauhe Alp* on its course towards the Rhine. The Black Forest derives its name from its dark woods, which continue to furnish the lower countries, and even Holland with timber, which is sent down the Rhine in large 35 rafts.

Only the highest summits and plains, which are too cold for the culture of corn, are thickly wooded. In the valleys along the brooks, towards the lake of Constance and the Rhine, the country is fertile and beautiful, and there is no want of delicious 40 fruit and even of good wine. But higher up the people are obliged to gain their livelihood by all sorts of works of art. There they make the well known wooden clocks, and carve figures of animals, and utensils out of wood; plait hats of straw, or work

in the numerous glassworks. As they are an economical people, they are not poor in their poverty; they remain faithful to their costume and manners, and like the Suabians in general, evince great partiality for their native country.

5 The *Odenwald* resembles the Black Forest; it is a continuation of the latter, beyond the Neckar, and extends to the vicinity of the Maine. Its mountains, however, do not reach the height of those of the Black Forest, and are consequently much sooner free from snow, and may be everywhere cultivated. In the Oden-
10 wald the more lively looking large leaved trees predominate. The beech woods are especially fine. In the direction of the valley or plain of the Rhine, the Odenwald has more precipitous declivities than the Black Forest. It is as if a row of conical mountains were placed there by a cord; therefore the road that runs
15 along at the foot, is called the *Bergstrasse* (road of the mountains), and after it, the whole country. In that part between Darmstadt and Heidelberg, the scenery is most magnificent; the most extensive and beautiful views from the mountains; grapes, almonds, chesnuts and peaches on the declivities; the plain stud-
20 ded with villages; and the Rhine, resembling a stripe of silver, bordered with the towers of venerable towns. On the other side in the blue distance, you perceive the *Donnersberg*, which connects the French mountains of the Vosges and the *Hundsriicken* belonging to Prussia.

25 After that comes the valley of the Maine, which may be considered as the line of demarcation between North and South Germany. In the angle situated between this and the lower valley of the Rhine, opposite the *Hundsriicken* lies the *Taunus*; a chain of mountains which are as celebrated for beauty of sce-
30 nery, as for their numerous springs of mineral waters, and which extend over the duchy of Nassau, until they meet the *Westerwald*. However magnificent the *Taunus* appears with its southwestern summits, projecting towards Frankfort and Mayence; however rich and flourishing the vineyards of the valley of the Rhine extend
35 beneath their shelter, the interior of the *Taunus* is still in many parts unfruitful; for the slate, of which the soil is mostly composed, is more favorable for vines than wheat. But still more rude and wild are the mountains of the *Westerwald*, on the shores of the Lahn, which are at the same time connected with the
40 extended and steril mountains of Westphalia. Yet these, too, send forth a fine group of mountains towards the Rhine: the *Seven Mountains* near Bonn. This is the last mountainous point of consideration, on the right side of the Rhine. From here the mountains gradually decline into hills, and at last all becomes flat
45 towards Holland.

If now in the East you follow the course of the Elbe, you first meet the mountains which enclose Bohemia. The highest, from which the Elbe itself springs, are the *Riesengebirge*. Next to the Alps these send their summits highest towards the sky; nevertheless the snow does not remain throughout the year, 5 not even on the *Riesenkoppe*. One can ascend it without danger, and find shelter in the chapel, built on the summit; it may be imagined, what an extensive view there must be from thence, as one sees over all the other summits, and into Bohemia and Silesia. The view, however, is more frightful than pleasing, for 10 there is a want of large rivers and towns in the neighbourhood, and in the valleys every thing looks so small. Besides which the tops of the mountains, where the eye rests, are mostly either bare or covered with miserable brush wood.

Upon the left shore of the Elbe, but at a tolerable distance 15 extend the *Böhmerwald* and *Fichtelgebirge*, which separate Bohemia from Bavaria. It is a wild range of mountains, covered with wood, and not at all rich in natural beauties; but the wood is used in the manufacture of glass, and Bohemian glass is celebrated throughout Europe. What is still remarkable in the *Fich-* 20 *telgebirge* is, that it sends no inconsiderable rivers to the four cardinal points; viz. the Naab into the Danube, the Eger and the Saale into the Elbe, and the Maine into the Rhine; this latter flowing through the heart of Germany, from East to West. Bohemia is closed in on the North side by the *Erzgebirge* (moun- 25 tains of ore); the Elbe alone has made itself a narrow valley; and but few practicable roads lead from Bohemia into Saxony. The *Erzgebirge* announce by their name alone, what products are to be found therein. Instead of views and fruitful valleys, the metal-mines are what create most interest here. 30

From olden times the miners have brought up silver and many other metals, whilst the industrious women and girls make lace. With all these riches in the bowels of the earth, the people are nevertheless poor, and if they were not satisfied with little, so many human beings could not at all exist upon the unfruitful 35 soil. The interior of Germany between the Elbe, Rhine and Maine is intersected by different chains of mountains, all connected with each other; which, however, in height and extent are mostly inferior to those already mentioned, but contributing the more to the variety of the country. 40

There the *Thüringerwald* is situated, whence the Werra, the principal arm of the Weser takes its rise; this mountain also sends its waters both to the Maine and the Elbe. It is true that the pine-trees with which it is mostly covered, give it a somewhat sombre aspect, and silver ore is not dug out of its bosom; yet it 45

is not wanting in fine extensive views over fertile plains and smiling valleys, and industrious towns lying all around. In many places they forge excellent wares of iron and steel; and in the most remote villages the people understand how to gain their
 5 living, by making all kinds of wooden articles and children's toys. There boxes are formed, slates framed, pine-blackening packed in little barrels. They cut out dolls' bodies, guns and swords of wood, and all such toys, which are usually forwarded from Nuremberg, and therefore called Nuremberg goods. The poor mountaineers also catch
 10 singing birds, put them into cages, which they make themselves, teach them to sing little songs, and then carry them round for sale.

Further down on the Maine come the *Rhön*, the *Vogelsberg*, the *Spessart*, richly wooded mountains, where they principally breed cattle. They separate the fertile Franconia, surrounded by the
 15 Maine, from the ancient Hesse, which was situated about the Fulda and Lahn, whilst now countries on the Rhine and Maine, are joined to it. Still more North between the Rhine and Weser, lie very extensive, but not high chains of mountains, which may be designated the *Westphalian mountains*, the most northerly
 20 angle of which, known as the *Forest of Teutoburg*, has acquired an historical celebrity; for there the great battle took place, in which the German general Hermann defeated the Roman invaders, and thereby delivered his country for ever from their dominion.

Far more important is the most northern chain of mountains
 25 between the Weser and Elbe, called the *Hartz*. In this situation, where Germany already sinks towards the sea, and the plains every where begin, one no longer expects such lofty mountains, whose highest point, the *Brocken* rises almost as high above the sea, as the Black Forest; but which from the surrounding country
 30 being much lower, appears considerably higher. There one naturally has an extensive view, over mountain and plain, as far as the Elbe. There is also no want of good hotels for travellers; for there is an inn on the top, called the *Brocken-Haus* (Brocken-hotel). The mountain is also called the *Blocksberg*, and under
 35 this name it was formerly supposed to be the *rendez-vous* of the witches, who are said to have ascended there in the Walpurgis night, and to have danced with the devil.

Besides this high mountain, the Hartz affords other remarkable objects, enormously deep ravines, subterranean caverns, and
 40 very productive mines. Next to the *Erzgebirge*, of all the mountains in Germany, the Hartz furnishes the most metal, especially silver; and most of the money which passes through our hands, has been dug out of the mines of the Hartz, or *Erzgebirge*. One sees too sometimes Hartz miners travelling about with models of
 45 mines, and all kinds of minerals.

3. LUNEBURG HEATH.

Between Luneburg and Celle in the kingdom of Hanover extends the Luneburg heath for a distance of ten miles; a desert, melancholy country, without elevations, without valleys, without lakes, without rivulets, without any leafed tree. Turn where you 5 will, right or left, you see nothing in this plain, but heath and deformed bushes, with thorny leaves; or at the most, little woods of pine and fir. In many parts it is an unbounded naked plain of a dark brown colour, without a trace of cultivation. All is desert, dry and cold. 10

One does not even see here, as in Arabia, Beduins roving about, or pilgrims and caravans crossing the desert. If one were blind, one might wander about for half a day, without knocking against anything.

The most desert and mournful part is between Celle and 15 Schafsthal. There is nothing but sand, heath and moor; surrounded by pine and fir woods. One sees there no house, no water, no human being, no animals, even no birds; except it might be some hungry ravens. All around, nature appears to sleep an eternal slumber. 20

Is then the Luneburg heath thus void of all life? Oh no! a great number of frugal sheep are nourished upon the meager and aromatic herbs of the heath, and millions of bees swarm about upon its flowers.

One also meets with some villages upon the road from Celle 25 to Luneburg, as Schafsthal, where the eye may even refresh itself with the sight of some beeches.

4. THE KÖNIGSTEIN.

The much celebrated fortress of Koenigstein is situated at three miles distance from Dresden, upon an enormous steep rock 30 of sandstone, majestically towering aloft, rising 1100 feet above the level of the sea, and about 400 above the surface of the Elbe, and has a circumference of half a league at the top, where besides buildings, fortifications and bomb-proof casemates, is a little wood, garden, some fields, a deep well and some cisterns. 35

The garrison is composed of about 200 men. The way leading to this fortress passes through a dark arched alley, hewn in the rock; the ascent of which is so steep, that, to facilitate the progress, they have fastened supports for the hands on both sides. One is astonished, after having passed through this frightful passage 40 in the rock, to find above large fine looking buildings, surrounded with gardens, and a little wood of pine, fir, oak and beech. From

its ever increasing and improving fortifications, from its inaccessible position, which renders storming impossible, and from the impossibility of bombarding it, although there are two other neighbouring rocks, which are certainly higher than the Koenigstein, 5 but on account of their steepness do not allow of heavy guns being brought up: this fortress, upon the rock, is in such a state, that it must be considered impregnable.

The most frightful enemy of all fortresses, hunger, is here also not so dangerous as in other fortresses; because the deep 10 well, sufficient for the small garrison, cannot be dug off, nor the three years' provisions destroyed, nor the fuel in the wood taken by the enemy; besides which some corn grows upon the Koenigstein itself.

The principal utility of this fortress is, that it serves Saxony 15 as a place of security, for all the precious things and treasures of the capital and country.

Of buildings, you find upon the Koenigstein three castles: the *Frederick Castle*, where you see the portraits of all the sovereigns of Saxony, all the Saxon generals and commandants of 20 Koenigstein; the *George Castle*, wherein are the state prisons, and the *Magdalene Castle*, in whose enormous cellar the monster barrel had been kept, which in 1818 was broken up on account of its decayed condition; besides these a house for the commandant, a garrison-church, barracks, an arsenal, a magazine for provisions 25 and a powder-magazine. The bomb-proof casemates, intended for the garrison to live in, in case of siege, are spacious and light, partly hewn in the rock, very dry, covered with a ceiling six ells thick and stone slabs on the top, which allow neither rain nor bombshells to penetrate; furnished with a baking oven, and 30 several chimneys, where the garrison might cook in case of necessity.

We must not omit to mention the deep well, which was begun to be dug 1553, and at which they worked for 40 years. It is 586 ells deep, entirely cut through rocks of sandstone, has 35 commonly 26 ells of water, and is, even in time of the greatest drought, not without water.

As one of the curiosities of Koenigstein, they shew what they call the page's bed, which is to be seen below Frederick Castle, on the outer declivity of the rock. A page of the Elector gave 40 the name to this spot. The page, it is said, intoxicated from pleasure and wine, during a festival at court, crept through an embrasure of the castle, out upon the sloping projection of the rock, scarcely an ell broad, to sleep himself sober. The least movement would have sufficed to hurl him into the abyss. He 45 was fortunately discovered in time and when they showed the

Elector this neck-breaking resting place, he had the sleeper tied fast, and then awakened, with trumpets and kettle drums.

The view from this eminence of the valley of the Elbe, far beyond Dresden, and of the colossal forms of the rocks, and picturesque groups of the Saxon Swiss mountains, from which the eye is attracted by the smiling valleys, through which the streams from the woods run along in silver stripes, is indescribably beautiful.

5. HOHENTWIEL.

If any mountain can be destined by nature, to render a handful of warriors secure against a whole army, and to afford the surrounding country a strong rampart against hostile invasions, it is this volcanic cone of the *Höhgau*. — It is true, that art, too, has contributed a share by walls, draw-bridges, arches and serpentine entrances; but this was an easy task, it was only necessary to build walls upon the rocks, unite the clefts, and put the house upon the top.

One sees at the first glance, that this fortress can only be overcome by one of two enemies, hunger or treachery.

One could more easily reduce it by cannonading, than enter it; for it is only necessary to break off the connecting bridge, and no enemy could possibly enter. This natural situation already accounts for the predilection with which the sovereigns of Wurtemberg cling to this rocky nest, and for their not yielding it, although it stands quite isolated in the Badish territory.

As long as the mountain stands, and till the last wall disappears upon its summit, will the name of its former commandant *von Widerhold* be remembered too, who so heroically defended it, at the time of the Thirty Years' war, and did not even surrender it, when the order for surrender had been extorted from the Duke of Wurtemberg by his enemies.

And this noble fortress, invincible by nature, and sacred by *Widerhold's* defence, was shamefully delivered up, at the beginning of the present century, to a corps of French patrollers, under general Vandamme, by an old weak commandant, not from treachery, but from an inconceivable pusillanimity. — It was immediately blown up by the enemy, and thus converted into a sad and monitory ruin, which partly on account of the different manner of carrying on war in our day, and partly on account of the enormous expense, will probably never be restored.

When we had ascended the steep mountain, and had done homage to the bronze statue of *Widerhold*, at the entrance of the old gate, our sad reflections upon the dilapidation of the fortress vanished before the enchanting prospect which we enjoyed above.

The walls and arches, upon whose ruins we stood, now appeared to us as miserable molehills, from which we gladly turned away our eyes, to contemplate the incomparable panorama which here presents itself to the spectator.

5 The lake of Constance, with the Rhine, the Alps of the south, and the mountains of the Black Forest, with the whole country lying between, and its numerous towns, villages and boroughs, attract the eye, now by its magnificent, then, its smiling aspect. The neighbouring mountains: the Hohenstoffel, Hohenkrähen, Stau-
10 fen, the Mägdeberg, and others with their monitory picturesque ruins have especially a fine effect. Thus nature always remains beautiful, grand, new, full of inexhaustible life, whilst the work of man, once a ruin, ever remains the prey of death!

6. THE FALL OF THE RHINE.

15 The fall of the Rhine is not always equally interesting; it depends upon the quantity of water, the weather and the time of day. When the water is high and the weather clear and sunny, the aspect is truly imposing. Such a day we had. After having delighted ourselves with watching, from the opposite bank, the roar-
20 ing, undulating and casting up spray of the fall, we had ourselves taken across to the other side, to see the fall still nearer.

Far as we were from the fall itself, our boat nevertheless rocked so much on the waves, still agitated by the fall, that it required a strong boatman and intrepid passengers to come safely
25 across. When arrived at the opposite bank, one ascends a part of the mountain, from whose summit the little castle of Laufen looks down upon the picturesque view, and noisy scene below. One then reaches by a pathway to the left, a scaffolding of boards, which is built out as far as possible from the rocks, into the ra-
30 ging water.

From this point the spectacle of the precipitating torrent is beyond description. One stands just under the fall, and, in looking at it, cannot believe but that the roaring water, to which new masses, like clouds, every moment roll on with incessant im-
35 petuosity, will cover the spectator. One can hear nothing but the noise of the infuriated torrent, breaking in a hundred ways against the rocks. One only sees and feels; sees the till now green flood change to white foam, and partly to spray in the air, and while thus dispersed producing the rainbow which in fine weather is al-
40 ways over this destruction-threatening flood of water. One feels at the same time a fine light rain, which contrasts with the violent, menacing efforts of the exasperated waters; an exemplification of the old maxim, that what in the distance appears to threaten

the greatest danger, if contemplated maturely and with firmness upon nearer approach, only touches us like a fine rain.

Not so much from the height of the fall, for that is only from 60 to 70 feet, but from the great body of water, the fall of the Rhine is without doubt one of the most beautiful and remarkable 5 waterfalls in the old world. What renders the fall still more picturesque, is a high rock projecting out of the water, in the midst, against which the waves have furiously beaten for thousands of years, without being able to move, undermine or overthrow it. Upon this rock stands a cross, to show that boatmen have ventured 10 at low water, to approach and ascend it.

7. THE FOREST OF BREGENZ.

The forest of Bregenz extends along two sides of the romantic valley watered by the Aach of Bregenz. There are nine parishes in this forest; poor but nevertheless happy places. They live by 15 trading in wood, the soil only producing forest trees; by preparing props for the vines, and all kinds of wooden utensils. Cattle are not wanting, and excellent flax is also cultivated here. The female inhabitants of the forest of Bregenz distinguish themselves by the good taste of their costume. They wear thickly folded 20 shining black linen skirts trimmed with a border of coloured ribbons.

What is particularly remarkable, is the veneration which these mountaineers cherish for certain family trees. On a beautiful summer-day, the owner kneels with his children and inmates of the 25 house round it, and says his evening prayer.

The noble pride of the men, united with cordial gaiety, is never more manifested in these regions, than at the election of the Landamman. Every youth who has received the sacrament in his village-church, is an elector, and proud of this privilege. More 30 than 1000 constituents flock together. As soon as the Austrian commissioner arrives, all the inhabitants of the forest fall on their knees, and beg God's assistance, to choose the most worthy. After a short solemn pause all the men proceed pell-mell to the goal.

This is generally at three venerable trees near Petzau, each 35 of which represents one of the three peasants proposed for the office of Landamman. At the end only the heads at each tree are counted. The hats then fly up in the air, to salute the new Landamman, and so high that they remain hanging on the tops of the trees, and the young lads climb after them, up the stems 40 of the trees like squirrels. Continual cries of long live the Emperor and the Landamman, resound through the valley for several nights.

8. THE LAKE OF CIRKNITZ.

At the foot of the Julian Alps, in Krain, lies the celebrated lake of Cirknitz; from time immemorial the wonder and enigma of the country. To the east of Adelsberg, where the secrets of the subterranean world are shut up in a hundred caverns of limestone, extends the very beautiful lake of Cirknitz, like a mirror, of three square miles. From its bosom rise up five islands; one of which bears the little village of Ottock. Several little rivers empty themselves into it. It is very rich in fish and aquatic birds, and the whole surrounding valley is romantic and beautiful. To the north rise the mountains of Slivinitza; to the west and south the great Javornick. Nine villages, twenty churches, and two castles lie ranged around the lake.

In time of much rain, it increases in circumference; but in very dry weather, its water disappears, and retires to the secret bosom of the subterranean world. When this strange phenomenon takes place, the villages around ring their bells, and now try to catch as much fish as possible. From hour to hour, the mirror sinks deeper; for a number of cavities at the bottom of the lake swallow up its waters. Subterranean caverns of immense extent, which the eye of man has never seen, receive them.

And now the bottom of the lake dries up, and the active man mows grass, where he formerly caught fish; he ventures to sow, and reaps millet and buck wheat. Instead of the net, he takes the gun, and kills venison.

And therefore it is justly said of this wonderful lake, that you can fish, hunt and reap in it, until the season changes, and frequent heavy showers of rain and violent storms set in. The water then rushes up with violence out of the caverns. The lower world vomits forth water and fish, so that within twenty four hours the lake is again newly created. — The connection of this lake with subterranean reservoirs of water, some lying below, others above it, explains this phenomenon.

9. ROADS ACROSS THE ALPS.

The saying: no wheel goes over the Alps, has now no more meaning, since the Emperor Napoleon had the finest roads constructed over four passes of the Alps.

The most stupendous amongst them, is the road leading from the valley of the Rhone in Valais to Piedmont passing by the Simplon, which is 10,000 feet high. This road in the mountains is 14 leagues long, every where 25 feet broad, and of so little ascent,

that it is practicable for the heaviest freighted waggon. It nevertheless passes over steep chasms, in whose abyss the precipitating waters roar, and in six places the road for several hundred paces, is hewn through subterranean rocks. These passages under the rocks, are called galleries; and often when the road was impeded by 5 avalanches, travellers have found a shelter in these galleries until the road was cleared. The great gallery is 683 feet long, entirely excavated in granite.

On emerging from these subterranean passages, one enters on smiling valleys, covered with alpine cottages, and one sees rising 10 above the pine forest, glaciers and high hanging masses of snow, in the azure of the sky; bold bridges lead over frightful abysses, from one mountain to the other; upon the highest point of the road, which is 6000 feet, stands an inn for travellers. The construction of this road occupied from the year 1801 to 1806. 15

No less stupendous and magnificent is the military road built by the Austrian government since 1821, from the valley of the Inn in Tyrol, over the Stelvio to Bormio, in the Valleteline. It is the most elevated road in Europe, 8400 feet high. Both these roads may be numbered amongst the greatest works which human 20 art and strength have executed in modern times. Besides these there are several other carriage roads across the Alps, viz. that over the Brenner in Tyrol, and over the Bernardine and the Splugen from the Grisons.

10. LETTER OF A RUSSIAN SERVANT TO HIS BROTHER, 25
WRITTEN AT ROME.

My dear brother Ivan!

I write to you from Rome, where we arrived in the middle of winter. Good God, what a winter that is! We are already in January, and the fields and roads are all still bare. No one is 30 thinking yet of going in sledges. I do not know when and how the poor people will bring their brandy and corn into the town. It is not so cold here as with us, and yet I am colder here; for the people have miserable little stoves, and no double windows and doors, like ours. Oh dear Ivan! how I envy you your warm stove, 35 and your beautiful fur! I made a great mistake in not having brought my fur with me here; I then could have at least shown the people, who understand nothing about it, how one must be dressed in winter.

Only think, that the month of January is nearly over, and 40 these people have not yet brought in any ice. They tell me that in general they do not do so at all, and that they have no ice-cellars. But this I cannot believe; for surely then every thing would

become putrified in summer. Oh! how I long for our good winter and warm furs once more.

Dear Ivan, do put up a waxlight to saint Wladimir, that, if possible, he may grant this poor country — that may have a fine
5 summer, I am willing to believe it, but which has a most abominable winter — a lasting snowy road, good sledges, stoves, furs, and all the perquisites which we are able to earn in the winter-months.

11. THE WINTER IN NAPLES.

10 The Italians who return from Germany, say that they have had seven months of winter, and five months no summer. In Naples they reckon from four days three fine. Ice and snow are very rare phenomena. I have now already passed several winters here, and have not yet seen one flake fall in the town. It is true, from No-
15 vember till March one sees the summits of the mountains white; for the Abruzzo have a rough climate; even Vesuvius itself is often for weeks wrapped in a snowy mantle; but here below perpetual spring reigns, not spring with flowering trees, but yet with green turf, with flowers, young foliage, vegetables, and many ever-
20 green trees. It is like a german March; sometimes the hottest sun, sometimes dark clouds, and rain, and storm.

And even now and then, the sky thinks fit to send water, without interruption for five weeks, but of an actual rainy season, there can be no question. Flowers thrive in such abundance round
25 Naples, that the boys from the country offer whole baskets full of nosegays for sale in the town; and in February, during the Carnival, nosegays are thrown to the ladies when driving by in their carriages.

It is very true, that a little cold here appears more severe
30 than a bitter cold in Germany; firstly, because the skin is more delicate and sensitive; but chiefly, because one has not made preparations for a severe season. The floors are of stone, the windows reach to the ground, and do not shut close; the doors lie always open; there are no stoves, and chimneys are very rare. The
35 Neapolitan, in cold weather, has commonly only a chafing dish, over which he warms his hands from time to time; and at the same time keeps the windows open, because he cannot bear the disagreeable odour.

Therefore it is, that one is nowhere so cold as in Italy, and
40 it is the Russians who complain the most, because they heat the best at home. The stranger who wishes to live comfortably in Naples, must procure himself for the winter a room with carpets,

or a straw mat, windows shutting well, and a chimney or — what is something rarely seen — a stove of sheet-iron.

But in general, the sun here has always great power; as soon as the weather is bright, and that there is no wind. The Lazzaroni, and the people from the country are lying in the month of 5 January in the streets, and taking their siesta as in summer. One sees, too, in the night, half naked beggars, stretched on the pavement. If however, the northwind, the much feared Tramontana, begins to blow, rattling the bad windows, the stranger then wraps himself in his mantle, and sighs for his dear fireside at home. One 10 looks at the thermometer, and cannot understand how it is still so high.

The Neapolitan can endure much more cold in the room, than the inhabitant of the North; but in the open air, if the wind is only the least sharp, he is dressed very warmly, and carefully 15 covers his mouth. Even the hardest fishermen do this, by throwing a corner of their brown cloak high over the shoulder, and bending the head, which gives them an uncommonly picturesque appearance; with this they, notwithstanding, often have bare feet.

Thunder-storms are in general rare here; they are more fre- 20 quent in winter, than in summer, and often come quite suddenly, and with great violence; especially in the mountains. Nothing is more sublime than a thunder-storm upon the sea. I witnessed one last summer on the strand of the island of Ischia.

The night was very dark, no moon, no star, could pierce the 25 heavy clouds. The open sea lay, like a world of darkness, before me; I did not see the waves, I only heard them, roaring and foaming, and beating against the lava-cliffs of the shore, as if my rocky seat would break in pieces; faint flashes of lightning now appeared in the distance, forked fire burst from the black heavens 30 on every side; the whole horizon glowed with fire; and the vast raging sea, white with foam, lay all at once distinct before my eyes, to plunge again in the same moment into obscurity. With a loud crash the thunder rolled around me; the earth trembled. Thus it went on for half the night. At length the storm passed over, the 35 thunder died away, only the lightning still flashed; no rain fell upon the island.

Fogs which are very rare here, are much more dry and fine than in the North; sometimes the setting sun dyes them a dark red, and they hang like a purple cloud over the earth. 40

12. OCCUPATION OF THE LOWER CLASSES IN NAPLES.

In Naples, even the smallest children are occupied in different ways. A great part of them carry fish about for sale, and one

very often sees others near the arsenal, or some other place, where carpenters work, and where there are shavings; also at the sea, which throws up twigs and small wood, occupied with gathering even the smallest pieces in little baskets. Children of a few years, 5 who can only creep upon the ground, occupy themselves, in company with elder boys of five to six years, with this branch of industry. They afterwards go further into the town with their little provision of wood, and set themselves, as it were, upon the market. The tradesman or indigent citizen buys it from them, burns it upon his 10 tripod to warm himself, or uses it in his frugal kitchen.

Other children carry round for sale the water of the sulphur-source, which is very much drunk, especially in spring; others search to gain a little in buying fruit, honey-combs, cakes and sweet-meats, which they offer and sell again like little traders, to 15 children who are better off; in the worst case to have their own share gratis. It is really amusing to see how such a boy, whose whole goods and chattels consist in a board and knife, carries about a water-melon, or half a roasted gourd; how a troop of children assemble round him; how he lays down his board, and 20 begins to divide the fruit into small pieces. The little purchasers watch attentively whether they receive enough for their little piece of copper-money, and the little merchant is just as much on his guard, that he should not be cheated of the very smallest piece.

A great number of persons, some middle aged, some boys, for 25 the most part very badly dressed, are occupied taking the sweepings out of the town on donkeys. The nearest fields round Naples are like one kitchen-garden, and it is a pleasure to see what a quantity of vegetables are brought to the town every market-day, and how the industry of man brings back to the field, to 30 accelerate the successive vegetation of the plants, even the useless parts, thrown away by the cook. From the incredible quantity of vegetables which are consumed, the stalks of cauliflowers, artichokes, cabbages, salad and garlick, actually form the greatest part of the offal of Naples, and this is what is mostly sought after.

35 Two large elastic baskets hang on the back of the donkey, and are not alone filled quite full, but they still, with the greatest skill, pile up a heap upon each. No garden can prosper without such a donkey. A man, a boy, sometimes even the owner of the garden himself, repairs to the town, as often as possible in the day, 40 which offers to them at every hour, a rich mine of treasures. One may imagine, how eager these collectors are for the manure from the horses and mules. They unwillingly quit the streets when it is night; and the rich who drive home from the opera after midnight, little think that before break of day, an industrious man will care- 45 fully search for the traces of their horses.

Others go about with barrels of iced water and lemons, to be able to make lemonade at a moment's notice, a beverage, which not even the poorest like to dispense with. One sees some with salvers, upon which stand little bottles with different liquors; and glasses with long shanks, in wooden rings, to prevent their 5 falling; some carry baskets with all kinds of confectionary, sweet-meats, lemons, and other kinds of fruit.

Besides those there are small merchants, who go about in the same way, and without much ceremony offer their goods for sale upon a board, in the cover of a box, or simply upon the bare 10 earth, in the public squares. There is no question here of such goods as may be found in larger shops, but literally old rags; no little piece of iron, leather, cloth, linen, fur, that does not come to market again, as second hand goods, and that is not bought by some one or other. Many more of the lower classes are employed 15 by the trades-people as assistants.

13. THE SIROCCO.

One of the greatest scourges for the whole of Italy, but especially for Naples and Sicily, is the Sirocco wind. It is also called South-East; in Africa Samoon, in Switzerland Föhn. In Naples 20 and other parts of Italy it does not, it is true, blow as violently as in Sicily, which lies nearer Africa, but lasts several weeks, leaving putrid fever, dejection and depression behind. It blows so hot at Naples in July, that people become quite relaxed and enervated. All activity in man is extinguished, the pores become 25 unusually open and the most dangerous consequences would ensue from it, if it blew longer in Sicily, than from 30 to 40 hours, and were not accompanied by a Northwind, which revives man.

When the Sirocco begins to blow, all retire to the houses, shut the doors and windows, or in the absence of panes of glass, 30 hang the windows and other apertures with wet cloths and mats. One sees no human being in the streets. The Sirocco also frequently does much damage to the country, scorches the grass and plants so much, that you can rub them to powder, as if they had come out of a hot oven. 35

Another wind, for which the body of the Italian, accustomed to a mild air, is very sensitive, is a cutting Northwind, which blows down from the mountains in the North; whence it also bears the name of Tramontana (coming from beyond the mountains), and which blows three or four times during the winter, and for 10 or 40 12 days.

14. FATA MORGANA.

On the coast of Sicily, there is sometimes a remarkable phenomenon to be seen, which is known by the name of *Fata Morgana*. In serene weather, when the beams of the sun form an angle of
 5 45 degrees with the level of the sea, and the surface of the water is perfectly still and smooth, a spectator, placed on an eminence of the town of Reggio, with his face towards the sea, and the sun at his back, observes on the surface of the water, fine palaces, with their balconies and windows, high towers, churches, processions,
 10 armies of soldiers, on horseback and on foot, carriages filled with persons driving out; he sees beautiful plains with cattle and sheep grazing, ruins of edifices with columns, pillars and arches; and whoever sees this, cries joyfully out: *Fata Morgana! Fata Morgana!* The people flock to the spot, contemplate these wonders,
 15 which pass slowly before them, one after the other emerging and vanishing, till the sun, from being higher or lower, puts an end to the spectacle.

No Italian will let himself be robbed of his conviction, that a fairy Morgana, dwells yonder at the bottom of the sea, and that
 20 in fine, serene weather, she occasionally emerges from her humid element, bringing at the same time her palaces and towns, together with the inhabitants, above the mirror-like surface of the sea; and woe betide him who would venture to disturb those people in their sweet illusion.

Similar phenomena, however, are to be met with also in other countries. The English traveller Clarke relates that, in the neighbourhood of Southerfell, a gentleman was sitting on a fine summer's evening, in the year 1743, before the door of his house with his servant. They both observed a man with a dog
 30 following some horses. The place is so steep that a horse can with difficulty make this way; but these figures continued their course with surprising rapidity, till they suddenly vanished out of sight, at the lower end of the eminence. The next morning the two spectators climbed the steep ascent of the mountain, firmly
 35 persuaded they should find the man dead; but they saw no trace of man or horse, neither could they discover a single print of a horse's hoof upon the grass.

Near Hastings on the coast of Sussex, the coast of France is
 50 English (= $12\frac{1}{2}$ German) miles distant; and from the rotundity of the earth, being already perceptible at this distance, it cannot be seen. On the 26th July 1798, however, about 5 o'clock in the afternoon, at Hastings, a great crowd of people were to be seen hurrying down to the sea-shore. Upon further enquiry one heard,

that the French coast was quite distinctly to be observed, with the naked eye. And one actually could see the cliffs extending for some miles, and appearing just as if they were only some miles distant. They seemed to rise up gradually, and approach nearer the view. The sailors in particular were astonished at this 5 phenomenon, and were ready to point out, exactly the spot they were accustomed to visit, in their passage across to France. These apparitions lasted about an hour; the cliffs appeared some times more shining and nearer, at others more faintly illuminated and more distant. Not till towards 8 o'clock in the evening, did the 10 entire spectacle fade away.

In all these mirages, as is especially seen by the last instance, the objects observed really exist, only at too great a distance to be visible to the naked eye, and also at a distance in which the arc made by the earth, already conceals the 15 objects; one consequently does not see them in a straight, but in a curved line. This is the case, when the lower beds of air are more heated, and therefore thinner than the upper. The ascending rays can then, by continual refraction, be bent downwards, but only in wide arcs, and one thus obtains a picture of objects, which lie 20 far beyond our horizon.

15. THE DOG'S GROTTA, NEAR NAPLES.

It takes its name from the experiments with dogs, by which the traveller is shown that a vapour arises from its soil, which in summer attains the height of one foot, but in winter scarcely four 25 inches. It is a cavern formed by nature, ten feet high, four feet broad, and nine long. The vapours which arise therein, like coal steam, do not easily mix with the higher air, prevent the ignition of gunpowder, and extinguish burning torches and lights.

In the neighbourhood of this cavern, lives a man, who always 30 keeps dogs, with which he makes experiments. He holds the dog on the ground, but so that he himself can hold his head up above. In some minutes, after violent convulsions, the dog remains lying motionless, but recovers itself as quickly, upon being brought into the fresh air. Judging from the convulsions and movement of the 35 breast, breath seems to fail in the cavern; for once out, the dog gradually recovers by drawing deep respirations. If they wish to restore it more quickly, then they throw it into the lake of Agnano, whose waters accelerate the effect. If the dog be left only some minutes longer in the cavern, it dies, and neither air nor 40 water can save it.

Charles the Seventh had an ass brought into the cavern, which was soon suffocated. The effect of the vapours is, however, not

the same on all animals. De la Torre found in the year 1748, that a toad lived half an hour, a lizard an hour and a quarter, and a large grasshopper more than two hours in the cavern.

16. FINGAL'S GROTTTO.

5 Fingal's cave or grotto, on the island of Staffa, remained long unknown. Sir Joseph Banks discovered it in the year 1772. The aspect of the grotto is magnificent. A majestic vault opening towards the sea, in the form of a gothic arch, 117 feet high at the entrance. The walls at both sides and in the back ground, are formed by
10 pillars of basalt, very close one to the other; the breadth is 50 feet. The ground is covered with sea-water. From the top of the vault, which forms the roof of the grotto, hang innumerable pillars.

The empty space was once quite filled with basaltic pillars, which in the course of time were broken, torn out, and at length
15 had to yield to the violence of the waves. In Fingal's cave, as well as in other caverns of the island, the waves rush in with the noise of thunder. The whole isle trembles, as if shaken by an earth-quake.

17. THE EXTERIOR OF LONDON.

20 All London is built of red or greyish-white bricks; very seldom one sees houses built of cut stone. But all these splendid streets with their public monuments and palaces, after very few years, are already blackened by the smoke of the coals.

The principal ornament of the streets, consists in the exhibi-
25 tion of merchandise, which being as varied as precious, and beautifully arranged, strike the eye of the spectator and purchaser. In the principal streets, especially in the city, almost every house has a shop in the lower part, where behind splendid glass doors or windows, every thing that commerce and art can furnish, for
30 the necessities and embellishment of life, is exhibited.

The effect is still more splendid in the evening, from the brightly illuminated streets and shops, which spread a magic lustre all around, such as can only be seen in this capital of the world. Wherever a window is lighted, in these splendid streets,
35 there one sees riches in their pride and elegance; for in England these almost always go together: commercial riches and refinement.

This wonderful lighting of the streets, is almost the act of a moment, as gas is used for that purpose, and the lighting spreads a sea of fire almost at the same moment in all the streets. The
40 light from the shops shines here, through coloured panes of glass, there, it is reflected in the immensely large glass balls at the apothec-

caries', filled with coloured liquid; or its rays are refracted a thousand times in the great crystal and metal magazines.

The bridges of London especially afford an imposing view over the illuminated town. The cloudy sky is everywhere tinged with red, over the whole town, as if from a distant fire; and 5 splendidly do the lights of the next bridge, curving like an arch of light over the rushing water, shine forth over the dark river. As the night advances, the noise diminishes, and after midnight, the silence of sleep at last begins.

As soon as morning begins to dawn in the East, and the forest 10 of masts become distinguishable in faint outline on the shipcovered river, then too, the activity and bustle of man wakes up. Here and there, a smoke rises, the steam begins to hiss, first softly, then louder and louder; for a steam-boat is just going off. The boats begin to move, in a short time the stir of life will be again in full 15 vigour, above and below the bridge. The noise of commerce and trade in the early stirring city, resounds from the opposite shore, the working men rise to their daily labour, the men of ease in the fashionable part of the town have only just retired to rest.

18. COMMERCE AND ARTS IN LONDON.

20

The merchant vessel which has returned from the East- or West-Indies, and has sailed up the Thames, finds a harbour in the basins of water, called the *docks*, where hundreds of ships go in and out, drop their anchors, and find a secure depository for all their cargoes. One sees there the greatest market of universal 25 commerce; men from all nations and countries of the earth, each with the costumes and manners of his country; the Chinese, beside the well dressed merchant of the city; the Tartar, beside a merchant from Sweden; the Turk from Asia minor, beside the Russian from Petersburg, or the Dutchman from Amsterdam; the South- 30 or North-American, beside the Spanish or Portuguese navigator.

Every land and every country of the earth, has its particular productions and merchandise; whence arises the ever varying intercourse of nations and the mutual traffic and exchange. You there see the fruits of warm countries, and the productions of hot cli- 35 mates: lemons, oranges, figs, olives, sugar, coffee, indigo, tobacco, all kinds of spices, stuffs for clothing and attire, cotton, Cashmere wool, silk and furs, leather, dye- and other woods, and even gold- and silver-wares, and precious pearls.

All that and still more, are collected together by commerce, 40 on this universal market; and now begins the exchange and the freight for returning: for the money of his sugar and coffee, cotton and indigo, the merchant takes back all kinds of goods and manu-

factures, such as he requires for his own country.. Thus commerce brings to one land, what it requires from another, distributes the gifts of nature over the world, procures work and subsistence for the poor, gain for the active, treasures for the rich, and splendour for the Great of the Earth. Commerce teaches us to know nations and countries, brings forward inventions and arts of all kinds, enriches science, and has not seldom been the first means of ennobling and improving the morals of the people, and of disseminating a Christian and intellectual spirit amongst them.

10 To the commercial world of London have annexed themselves, and not on a less magnificent scale, the *traders* and *manufacturers*. A remarkable example of which, we have in the great *breweries* in London. There are several hundred of them, amongst which twenty and odd are of an unparalleled extent. These breweries are little towns of eighty buildings and upwards, in which the steam-engines are erected, which work the whole. One sees but few workmen; stillness and silence reign in these great establishments. One overseer directs the powerful machine, and with one movement and pressure the machine is working to the farthest part. What a hundred horses, working day and night, could not effect, is possible with the noiseless and ingenious movement of the machine. Here the water is pumped into the boilers, one of which holds many thousand barrels. Thousands of bushels of malt are brought by pulleys to the spot where they are used. 25 Great rakes move up and down, mixing the hops and malt in the boiling caldron. The hot beer then flows into the cooling floors, which are great lakes, and other pipes lead the beer again into the monstrous fermenting vessels, and from thence into the innumerable tuns, which fill the cellar. There are vats, from two to 30 three stories high, to hold many thousand barrels, one of which, when filled, contains beer to the value of 36,000 florins.

When George IV. once visited this great brewery, he was conducted into a tolerably spacious, decorated apartment. The King desired to see one of the largest vats, upon which the owner 35 observed that they were at that moment in the body of one of these vats. In the year 1814, a great accident had occurred in one of these breweries and the neighbourhood. One of the largest fermenting vessels burst; the torrent of the liquid destroyed the walls of the house, and, without being able to be stopped, rushed 40 against the neighbouring buildings, filled the cellars, and carried off men and animals.

19. SUNDAY IN LONDON.

Once in the week there is rest and repose even in London, in this confusion of human traffic and agitation — the rest of *Sunday*. In Paris it is never sunday, in the Christian sense of the word; or every day is sunday, as the world is wont to keep 5 it. In London it is only once in the week; but then it is a peaceful Lord's day. This immense town then appears desolated as in the night, so quiet and deserted are the wide streets, till the morning of the next day. All the shops with their gigantic windows and treasures of the earth are carefully shut, the blinds 10 down; no carriage rolling, and no business of the week stirring. For countless numbers who for six days have borne the burthen and heat of the day, and in the confusion of wordly business neither come to themselves, nor to their families, this standstill is a blessing. All that is called amusement, such as dancing and theatre, 15 is confined to the week days, as also the great banquets.

About ten or eleven o'clock, when divine service begins, the streets become animated, and the well dressed persons going to church, increase in every direction. The 500 churches, amongst which there are many small chapels, are by far insufficient for a 20 population of more than a million and a half, though even amongst this number there are hundreds of thousands for whom there is neither church nor sunday, because they will not hear of it. Since a considerable time they have begun to hold public sermons in the open air, for the poor, at which not unfrequently thousands of 25 hearers are present.

In the afternoon, the Thames is covered with boats, which take the inhabitants out into the beauties of nature, and to the public gardens of the different parks, which bound the west end of the town; or the people of distinction and the rich go in their 30 carriages into the country, and one often sees whole rows of carriages standing before a country church, as, even in the country, they do not like to miss divine service.

A Christian philanthropist has established a singular church for the sailors; a large ship, lying in the middle of the Thames, the 35 interior of which is converted into a church, and can accommodate with ease 600 people. Every sunday evening, divine service is held there for the sailors occupied on the ships, and their families living on shore. It is especially adapted to the life and calling of a mariner; for ought not that ship floating upon the ocean, awake 40 the thought of that peaceful ocean, which conducts us all to the unknown country of the other world! Many a mariner, hardened by the storms of life, still feels his heart struck by the power and

truth of the spirit of Christianity, when, guided by the star of faith and charity, he is led to the coast of which he sings:

"We'll hail it soon the happy shore,
Where storms and tempests rage no more!"

5

20. THE RUSSIAN SELLERS OF ICE.

In all Russia, on Easter-Sunday, when lent is over, sweet ice is for the first time offered for sale. The young lads, in their bright summer clothes, which they put on for the first time on that day, run through the streets, calling out their ice with a loud voice.

10 When they stop here and there, at the corners of the streets, they put the flow of their eloquence in motion, and invite all the passers-by in the most gracious manner to partake of it.

In Moscow I often visited one of these sharp fellows, whose place of standing I knew. "Your humble servant!" said he, when
15 some one passed by, taking off his hat as deferentially, as if it were his best and oldest customer. "You wish a small glass of ice, Sir? Vanille perhaps? It is a delicious ice; I shall serve you some immediately. It is very warm to-day. One must cool one's self!" — And immediately he presents a glass of ice to the passer-by,
20 who was not at all thinking of ice. "What? none? none at all? I am sorry for it!" —

"Ice! Ice! Who buys my ice? the very best, the very freshest, the very coolest ice! Chocolade, vanille, coffee, rose or lemon-ice! And better than all, an ice that I have invented my-
25 self, Madam! I have called it "flower-ice"; that is the most delicate of all. Come, my pretty young lady, try this ice! You prefer mixed? Good, my very best! I shall mix red and white, like your cheeks; pray, be so kind."

"Ice! Ice! Who buys my flower-ice? who wishes my flowering
30 ice? Look, good Papa! come here! Rosy, red as roses; yellow as gold. Don't be so silly! do buy my gold for your copper!" — He then fills some in a glass as a sample and holds it to the light. "Oh, how beautiful! how I should like to eat it myself; but I am not so rich, I cannot pay myself for it. Good Papa, only buy something
35 from me; then I shall get some money, and can buy a little glass of ice from myself. Here take it, Papa, and enjoy it with delight; and there you have another for your little son. You have never eaten any thing so good, have you?"

Ice! Ice! Who buys my fine ice? — Oh! how frightfully hot
40 it is to-day! (one may imagine that this is a great exaggeration at Easter). "No I cannot endure it, I must eat ice!" He then tastes a little, turns up his eyes, and shrugs his shoulders as if Ambrosia were melting in his mouth. "Now, dear Mamma, what are

you staring at? does not even that give you an appetite? I really cannot bear to see you here melting before my eyes in the sun. Here, taste! eat." — With these words he holds on the point of his wooden spoon, a sample of the ice close to the old woman's mouth; and the latter cannot get away from him, and must pay 5 her eight kopeks for a glass.

"Ice! Ice! the very sweetest of ice!" and with that, he begins anew to make witticisms which do not end before sunset.

21. THE RUSSIAN BEGGAR.

No beggar in the world is so polite, decent and modest as the 10 Russian. In all Russia one does not meet with one importunate beggar. They mostly sit quietly on the road, hold their caps out to the passers-by, and attract attention by continually singing. When they beg from some one, they do not depict their own distress and suffering, but the blessing of God which is promised 15 to the charitable. "Give a poor blind man charity for God's sake. Give him for the love of all the Saints. Look on the poor man sitting here; come then, you, who will give, who will console an afflicted wretch, for Christ's sake, for the mercy of God!"

The Russian beggar seems to be quite a stranger to the 20 greediness which we see in ours. It never happens that a beggar runs after the passer-by and still more seldom does it occur, that he is dissatisfied with a gift. "What you can give, good father, is welcome, and will be a relief to me. You know best yourself what you can give the poor man, and it is not my place to scru- 25 tinize your gift."

In the same tone in which they beg, they also thank. "God bless you, good father. Heaven grant you long life, and many, many happy years of health to your body! of salvation to your soul, of prosperity to your fortune, of joy to your parents, of happiness to 30 your children! of pleasure to your friends!" And these eloquent wishes are always pronounced with the greatest fervour and piety.

22. MANNER OF LIVING AMONGST THE LAPLANDERS, WHO KEEP REINDEER.

The Reindeer- or Mountaineer-Laplanders wander about summer 35 and winter, having no other roof than their tents. But the life they lead in summer with regard to food, clothing and occupation, is quite different from that they lead in winter. In summer the families with their flocks of reindeer quit the interior of the country, and repair to the sea-coast, or even to neighbouring islands, partly 40 to save themselves and their reindeer from the troublesome stinging

of the flies, and partly to exchange the store of skins and horns &c., collected in the chase during the winter, for other necessities, such as coarse cloth, flour, gunpowder, tobacco, and also partly to satisfy the want which the reindeer have for salt water; to which
5 latter the Laplanders ascribe the remarkable virtue of destroying the gadfly larva produced by the eggs, which the gadfly lays in the skin of the reindeer.

The Laplander begins his summer-emigration early in June. About this time the snow is gone, and one therefore requires no
10 more sledges. The latter, together with all the other winter utensils, are left behind in the magazine for provisions, which he generally has near the church. The Laplander usually chooses one of the numerous islands on the coast of Norway and Lapland, for his summer residence, on account of the freshness which prevails
15 there, and for security from bears and wolves. Besides which, the situation of the islands is very favorable for fishing, and they are much frequented by foreign merchants. The owner of a herd looks as soon as possible for one of these fishing places, and if a drink of salt water is indispensable to the health of his beasts, he con-
20 sideres a mouthful of brandy, not less necessary for his own well-being. As often as it is possible, he visits the ship of the merchant, and the desire for spirituous liquors is becoming so prevalent with many Laplanders, that they often give away all the articles they brought with them, solely for brandy; so that
25 they are frequently obliged to sell some of their beasts at their departure, in order to be able to purchase only the bare necessities for winter.

The Laplander seeks a place for his tent near the shores of some lake, where he may find sufficient water, and protection
30 amongst the rocks, which surround such mountainous lakes, for his fragile dwelling, which would otherwise soon be overthrown by the violent storms of this country. The tent consists of a piece of coarse stuff, which is made in Sweden or Norway, and forms the principal article of commerce with the Laplanders. This
35 piece of rag, spread over some birch stakes, forms the only dwelling of the Mountain-Laplander. And under this he passes a long and frightful winter, where the thermometer seldom rises as high as zero, and the ice-cold wind easily penetrates through the frail roof. The height of the tent may be 6 feet, and the
40 whole circumference about 18.

In this narrow space, lives not only the father, with his wife and children, but often a second family too; that of his partner who also try to squeeze themselves in. Should there be a vacant place to be found near the household utensils, it is taken
45 by the dogs, these faithful guardians of the flocks. In the midst,

surrounded by some large stones, is the fire place, from which a quantity of clouds of smoke spread through the whole tent, and have a more painful effect on the eyes of a stranger than the most bitter cold in the open air. But the Laplander endures this inconvenience the more patiently, as the fire, united with the crowded inhabitants of the hut, spreads a sufficient degree of heat, which makes him forget the severity of the winter. 5

The Mountain-Laplander is dependent on his reindeer. He who possesses 300 to 500, is an independent man; Laplanders with 1000 head are rich; with 200 head a man and his family can live well, but with 100 he is already very straitened. He who has only 50, cannot keep house for himself; he then gives over the little flock to a richer Laplander, and becomes his servant, for which he and his family are maintained. 10

As soon as the leaves begin to fall, which is the case in the beginning of September, the Laplanders break up their summer huts on the coast, and make preparations to return into the mountains. They pack the tent, together with the stakes, upon the reindeer. The provisions, such as the cheese, the flour bought for the winter, and the household utensils, as well as the little children, are packed in baskets, and hung at each side of the beasts. The rest of the family go on foot, a part going on before with the beasts of burden, then come the herd, and the rest with the dogs form the rear. 15

The reindeer, when leaving the island, as well as on their arrival, are obliged to swim across the sea, which affords a very amusing spectacle. The Laplander first hires several boats, upon which the calves are taken, and the sickly animals are tied to it. As soon as this bark is pushed from the land, the rest of the beasts are hunted into the water, by means of the dogs and loud screaming. No quadruped perhaps can swim with so much ease, and with so much perseverance as the reindeer, even the distance of several english miles, and against a rough sea. Upon land they only make six to seven miles a day, and sometimes even remain some days lying, when they find a convenient spot. 25 30 35

23. THE HOTTENTOTS.

The Hottentots, who are the connecting link between the whites and the negroes, are of a yellow brown, well proportioned, and generally about six feet high; the women are smaller. They have a thick head, large eyes, a flat nose, which originates from being pressed in after birth, thick lips, high cheek-bones, white teeth, curly black hair, and comparatively small hands and feet. 40

They are healthy, and their whole appearance and behaviour testify contentment and freedom from care.

From their youth they smear the whole body with butter or mutton fat, which certainly gives suppleness and strength to their
5 limbs; but which also spreads a detestable odour, and in so sandy a country as theirs causes great uncleanness. Their entire clothing consists of a sheep's skin, thrown over the shoulders, of which the rough side is turned in. Stockings, shirts, hats and such things they do not require, and shoes are replaced, in the highest
10 case, with leather soles, which are fastened with straps, and are for the most part only worn by the women, to protect them from thorny plants.

Their habitations are huts, formed of thin sticks, covered with rush mats, and so low that one can scarcely stand upright in them.
15 The opening for the entrance, is hardly three feet high, and hung with a sheep's skin. The fire-place is in the middle, and the entrance serves as chimney. These huts are round, like bee-hives; and some twenty of them make a kraal or village, which is always built in a circle, with the doors of the huts facing the inside. They
20 drive their cattle into the empty space in the interior at night.

Their common food consists of herbs, roots, and all kinds of boiled and roast meat; the tripe of oxen and sheep are a particular delicacy for them. Every thing is eaten without salt, or other spices. They generally eat as long as there is any thing to be eaten. The
25 men like to be idle, or occupied with the chase, which they follow in company, and there, with great courage, make war upon lions, tigers, wolves, &c.

The women perform the most work, tend the cattle, collect wood, roots, herbs &c. If they have nothing to eat, they tighten
30 up their bodies, or lie down to sleep. They know nothing of agriculture; rearing cattle is their only occupation: their riches consist of numerous herds of cows, oxen and sheep.

Their arms are made by themselves: arrows, lances, zagays with iron points, which they understand to poison with the venom
35 of serpents. Every kraal has its own chief, and forms a small republic. Their language is extremely difficult; they have no ideas of religion, but believe in magic. Old and helpless persons are expelled, deformed children killed immediately after their birth.

After the Hottentots, one meets with the *Bushmen*, or wild
40 Hottentots. These remain in the most remote mountainous districts, dwell in clefts and caverns, have neither agriculture nor cattle, but live on roots, ants'-eggs, grasshoppers, and principally by plunder. They go quite naked, have neither a settled habitation, nor chief, and are consequently quite wild. They run with an extraordinary
45 rapidity, shoot with poisoned arrows, to an uncommon distance,

and are very dangerous to their neighbours, the Hottentots. The avidity of the Europeans has been the cause of their origin; for by always driving the natives further back, they thereby forced the most remote inhabitants to this most miserable kind of life.

24. INDIAN EARTH-EATERS.

5

On the coast of Cumana, New-Barcelona, and Caraccas, which are visited by the Franciscan monks of Guyana on their return from their missions, there is a tradition of men on the Orinoco who eat earth. On the 6th of June 1800, on our return from Rio-Negro, after having descended the Orinoco in 36 days, we spent 10 a day at the mission, which is inhabited by the earth eating Otomaks. The little village is called la Concepcion di Uruana, and is very picturesque, lying against a granite rock.

The earth, which the Otomaks eat, is a rich, mild loam, actual potter's clay, of a yellowish grey colour, tinged with somewhat 15 of oxide of iron. They choose it with much care, and search for it in particular banks on the shore of the Orinoco and Meta. They distinguish one earth from another, by the taste, for all kinds of clay are not equally agreeable to them. They knead this earth into balls of four to five inches in diameter, and broil the outside 20 on a slow fire, until the rind becomes reddish. When being eaten, the ball is again moistened.

These Indians are mostly wild people, despising the culture of plants. It is a proverb amongst the most distant nations on the Orinoco, to say of something extremely unclean: "So filthy that 25 the Otomaks eat it." As long as the Orinoco and Meta have low water, these people live on fish and tortoises. When the rivers periodically swell, fishing ceases; for it is as difficult to fish in deep river water, as in the Ocean. In this interval, which lasts three months, one sees the Otomaks consume an enormous quantity 30 of earth. We have found large provisions of it in their huts; pyramidal heaps, in which the loam balls were piled together. An Indian consumes $\frac{3}{4}$ to $\frac{4}{5}$ of a pound daily. According to the account given by the Otomaks themselves, earth is their principal nourishment during the rainy season. They eat however besides, 35 now and then, when they can procure it, a lizard, a small fish, and a fern-root. They are so fond of clay, that even in the dry season, when they have abundance of fish, they eat every day after their repast, a little earth as a delicacy. These people are of a dark brown complexion; they have disagreeable tartarian features, 40 and are fat, without being corpulent.

It is remarkable that the Otomaks do not become ill from the consumption of so much earth. Although in all the tropical countries,

the people have a strange, irresistible desire to eat earth, yet individuals of all other nations, except the Otomaks, fall ill, upon indulging this strange wish to make use of earth as food. At the mission of San Borja, we found the child of an Indian woman, that
5 according to the mother's account would eat nothing but earth, and was therefore already worn away to a skeleton.

In Guinea the Negroes eat a yellowish earth, which they call Caouac. If they are brought as slaves to the West-Indies, they search to procure a similar kind there; but the Caouac of the
10 American islands makes the slaves sick. The inhabitants of New-Caledonia, to appease their hunger, eat pieces of triturable soap-stone, as large as a fist, in which a considerable quantity of copper is contained. In Popayan and many parts of Peru calcareous earth is sold upon the market, as food for the Indians. We thus find
15 the eating of earth, which nature seemed rather to have appropriated to the inhabitants of the barren North, diffused throughout the whole torrid zone, amongst the lazy race of men, who inhabit the finest, and most fertile parts of the earth.

25. THE INUNDATIONS OF THE RIO DE ST. FRANCISCO IN BRAZIL.

20 The Rio de St. Francisco begins to swell in November, continues rising till the month of February, and falls again in March. The slight elevation of the shores in many places, causes it here and there, to become enormously wide, and overflow every thing for four or five miles round. In other places it flows through
25 natural canals, far into the country, where it forms innumerable islands. In the middle of the river the current is then so rapid that a vessel easily makes twenty four miles in twelve hours.

Upon this great annual catastrophe, depends in a certain measure, the whole existence of the neighbouring inhabitants; like
30 the annual inundations of the Nile, it regulates the agriculture, commerce and trade, and is the natural calendar of these districts. Here, as in Egypt, the inundations bless the land with incredible fertility, and the inhabitants, who derive so many advantages from this beneficent element, endure with resignation the devastations
35 and dangers, which from time to time accompany these inundations. The rapidity with which the river rises, often obliges the inhabitants of its shores to forsake their houses during the night, and flee to the more elevated districts.

The most dangerous task is that of the Fazendeiro, who
40 breeds cattle. He must run in all haste to the assistance of the horned cattle and horses, terrified troops of which are exposed to hunger and the attacks of the ounces and alligators, in the islands formed by the river. With difficulty he guides his frail

boat through rushing currents, often for miles out into the flood; always in danger of being cast upon projecting rocks or the tops of trees, or of being run down by trunks of trees carried along by the water. And even if he has the good fortune to escape the dangers of the elements, he then often has to contend with wild 5 beasts who are furiously trying to escape from the violence of the waters. Boa constrictors and alligators catch hold of, and climb up the boat, to rest from their long swimming; if he passes under a tree, thick balls of ants, which had taken refuge there, descend to him, and whilst he is still occupied destroying these innumerable 10 enemies, a tiger or rattlesnake, springing into the boat, fills him with still greater terror.

If his only way of escape from these monsters be by throwing himself into the water, he is then in danger of being instantly torn into a thousand pieces, by the swarms of piranhas which have left 15 their quiet retreats, and are swimming about in search of prey. Does he at last succeed in reaching his forsaken beasts, he often finds them exhausted from hunger, wounded in the hoof by the piranha or crocodile, and unable to swim to the shore; or attacked by hungry ounces and wolves, against which the horses 20 endeavour to defend themselves in circular troops, with their heads turned inwards. Hundreds of domestic animals often thus become the victims of the annual inundations.

26. HURRICANE ON THE ANTILLES IN THE YEAR 1780.

This hurricane, which may be reckoned amongst the most terrific 25 phenomena of the last century, laid waste the whole of the Antilles, about the middle of the year 1780, but especially the islands of Barbadoes and Jamaica. The hurricane began at about eight o'clock in the morning, and raged forty eight hours without ceasing. The ships which lay at anchor in the harbour, and were thought 30 to be in perfect security, were torn from their anchors, driven out to sea, and there delivered up to the mercy of the winds.

The situation of the inhabitants of the island was still more sad; for the following night the fury of the storm redoubled. Houses tumbled down, and the largest trees were torn up by the 35 roots. Men and beasts went wandering about, or were buried under the ruins. The capital of the island of Jamaica was almost levelled to the ground. The splendid residence of the governor, the walls of which were three feet thick, was shaken to the foundation, and threatened to fall in every moment. In the houses, they tried 40 to fasten the doors and windows with bolts, to resist the gusts of wind; but all their exertions were in vain. The doors were lifted

off their hinges, the beams torn asunder, and the walls split open.

The wretched inhabitants wandered about in despair without shelter or assistance. Numbers were crushed beneath the ruins of
5 their houses; others were drowned in the immense masses of water, thrown up upon the land by the hurricane; and others were suffocated by clouds of sand and dust. The thick darkness, the fire of the frequent flashes of lightning, the incessant rolling of the thunder, the frightful whistling of the wind and rain, the heart-
10 rending cries of the dying, the complaining and anguish of those who could not come to their assistance, the lamentations of mothers and children; all this seemed to announce the destruction of the world.

At length returning day revealed to the view of those who
15 had survived these days of terror, a spectacle which the powers of imagination can scarcely conceive. The formerly so rich and flourishing island of Barbadoes, with its enchanting estates, appeared suddenly changed into one of those polar regions, where an eternal winter reigns. There was no longer a house standing; one saw
20 only ruins and desolation every where. The trees were rooted up, the earth was covered with the dead bodies of men and beasts; even the surface of the country had changed its appearance. Nothing but mud and sand was to be seen; the boundaries of the possessions had disappeared, the ditches were filled up, and the
25 roads cut through by deep chasms which had formed themselves.

The number of dead amounted to several thousand, besides those who had been buried under the ruins of their dwellings, or carried away by the waves and tempest. The wind was so violent that a twelve pounder cannon was hurled from one battery to
30 another, which lay at the distance of more than three hundred paces.

27. THE WEST-INDIES.

To-morrow is in the West-Indies, as in Germany, Christmas day, wrote B. to his cousin Christian. You are certainly now
35 sitting at the stove, not liking to go outside the door, because it is snowing, blowing and terribly cold; and like still less to go outside the town, where all is frozen, and no more verdure to be seen; where the ground is covered with snow and ice, and all the trees bare and withered.

40 But I, dear cousin, sit here, not in the chimney corner, for in all Jamaica there is not one, and nevertheless I am not cold, but on the contrary am perspiring; I am as hot as with you in the dog-days. I can hardly bear my coat on my body, and, if after nine o'clock in the morning, I cross the street, I am ready to fall

down with heat. You must know, that in Jamaica, as in the whole of the West-Indies, there is quite another world. There is no winter at all here, but a continual summer. All is green, the trees bear from one end of the year to the other; fresh vegetables are constantly growing in the gardens, and you can gather fresh fruit from the trees every day.

And what fruit, what vegetation? — Scarcely anything that grows with you, except kidney-beans and carrots. No apples and pears, no plums and grapes, but other more costly and sweeter things: lemons, oranges, pine-apples, sugar, coffee, cocoa, &c. 10

I send you, dear cousin, a little new-year's gift, consisting only of things that grow in this country at Christmas. In the accompanying little chest you will find a lemon, which I pulled this morning with my own hands; a paper-bag full of coffee-berries, which I took with me yesterday from our Blocksberg; a bag full of sugar, which last week was still juice in a cane, on the sugar plantation at Halberstadt, and some cocoa nuts. The lemon will probably be mouldy when it reaches your hands; for perhaps the little chest will only arrive in half a year! We are far from one another; from Kingston, the capital of Jamaica, it may be fully a thousand German miles to Göttingen. 20

But besides dainties, there is something else in the little chest, which will certainly give you more pleasure than all the rest; a packet of letters for you, dear child! I know that you learn diligently, and like to hear geographical descriptions. Now Europe you already know very well, but not America as yet; you must now become acquainted with it. As I am now travelling through this new world, I shall note down every thing remarkable that I see or hear, and send it to you. 25

Here, in Jamaica, the children learn nothing. The people in this island are extremely rich, but spend nothing on their children. Till their eighth year, the boys remain with the servants and blacks, and become as rude, rough and ignorant, as the servants and blacks are themselves. It is true, the young master is sent to school later; but as the teacher dare not chastise (for the unreasonable parents do not suffer that) the young gentleman learns nothing but in the highest case to read. Having learned to read a little, he goes to the ball-room, becomes a coxcomb, pays visits, and roves about the whole day long with his comrades. 30

Yesterday, just as I wanted to finish the last letter to you, my landlord's eldest son, William, came running into my room, and chattered incessantly about his diamond ring, which his aunt in London had sent him as a present at Christmas, and about the ball which is to take place the day after to-morrow. At length I became weary of this foolery, and said: "Young gentleman, leave 45

me in peace; I have something better to do; I am writing to my little cousin in Lower Saxony, who is only six years old, but who knows more than you in your fourteenth year. "In Lower Saxony? in Lower Saxony?" demanded Mr. William; "where is Lower Saxony? is it not in North-America?"

Kingston the 24th December 1778.

28. JERUSALEM.

It was a solemn waking, the first morning that welcomed me to Jerusalem. The day scarcely began to dawn, when my heart trembled with the expectation of what I was to see. The first hours of the morning passed slowly away, and we pressed our guides to lead us to the holy places. I was almost afraid to tread firmly, as we entered the church of the Holy Sepulchre. My eyes became dim and my soul filled with wonderful, holy thoughts, so that the fret-work, and all the colossal grandeur of the building, only appeared to me as the distant pinnacles of a castle rising from the mist on the grey mountains do to the traveller. Without being aware of what I was doing, I had left the mysterious sepulchre, and ascended the terraces of the church, from which one can overlook all Jerusalem.

There it lay before me, the city of ages, and appeared to me like a widow in her weeds. The centuries which weigh upon it, the olive trees bent with age, the tombs with their white stones, the rocks worn through by time, the scattered ruins of walls, all recall the grave events which this city has endured. And therefore the stranger imagines a stillness ought to reign there, as in a house of mourning, and that men ought to go along its streets with veiled heads. But not even this ancient house of mourning is sheltered from the tumult of man, and every where is a throng of buyers and sellers, importunate guides, and an avaricious populace.

"See here," said my guide, "this road which leads to the church of the sepulchre, is the road of pain." There is no stone, no flag here, which has not been witness to some great event. This place has seen the most Holy One in all His humiliation, has seen Him condemned and suffering, crowned with thorns, and led to death, under the burden of the cross. What sacred recollections are engraven on these stones, how many thousand hearts since the time of Constantine and Helen have bled at this aspect and returned from thence, consoled by the same aspect.

"Yonder to the South, lies Bethlehem," continued the guide, "the most charming of all towns." It lies so peacefully on the mountain, the meridian sun shines so calmly down upon it, that I do

not remember to have any where seen a place which unites so much grace and majesty.

There to the left, between the hills, extends the Valley of the Shepherds. Narrow and silent it lies between the mountains, and only a few trees border the ridge. There, in that holy night, did the legions of heaven announce the new salvation, first to the poorest amongst the people. A number of convents rise above the houses of Bethlehem, and the cupola which projects the highest, belongs to the church built by the Empress Helen, and stands over the holy grotto where Christ was born. 10

"What is the name of that castle yonder?" I enquired of my companion, "standing upon the summit of that hill, only some hundred paces from here?"

"That is David's castle on Sion," said the guide monotonously. There lived that man, the greatest of his age, who was a Prophet, a Poet and a King. From thence he could overlook Jerusalem, and undisturbed contemplate the fleeting waves of the river, the peaceful verdant valley, the turpentine- and olive-trees crowning the tops of the hills. Towards the South-East is displayed to the eye of the spectator, the valley of Jehosaphat, the mosque of Moriia, and farther off, the basin of the Dead Sea. 20

There is no aspect which fills the mind with such gloomy thoughts, as the valley of Jehosaphat; a narrow valley between two hills, one of which bears the mount of Olives, the other the city of Jerusalem on its summit, and watered by the slow and almost dry brook of Cedron. Never does the sun shine in this dismal abyss. In the morning it conceals itself behind the mount of Olives, and in the afternoon behind Moriia. It is the valley of shadows and graves, and whoever passes over the bridge which is built across that part of the Cedron, is seized with an involuntary shudder. To the right of the bridge are the tombs of Absalon, Jehosaphat and Zacharias. Persons praying are prostrated near these tombs and various heaps of stones increase the gloominess of this spot. 30

"Yonder in the East," said the guide to me, "you see Bethany, and the mount of Olives." — Next to Bethlehem, Bethany is without doubt, the sweetest little village, and dear recollections are attached to this spot. Here lived Lazarus, Mary and Martha; in their circle Jesus had rested from his holy labours, to gather new strength for the accomplishment of his painful vocation. It was here, when cast out of Jerusalem, he found an asylum; when homeless, a home; when despised by his own people, love and honour. I should call Bethany the silent abode of love. It is so solitary, so peaceably situated, at the foot of the mountain, surrounded on all sides with shady trees and verdant fields, that one 45

would like to take up his abode there surrounded by beloved hearts. My eye rested long on Bethany, the abode of the souls who were so dear to the Lord, and my soul was moved with indelible emotion.

5 With Bethany, the eye takes in the mount of Olives. Close to it lies Gethsemane, at its foot the garden of Olives, and upon its summit, Ascension Church. The mount of Olives with its trees, appears like a mountain of peace; I could scarcely turn my eyes from the holy hills, with their indelible recollections.

10 29. THE EARTH.

The Earth is the lowest element, and our universal mother, the abode in which we close our life, the tomb and the resting-place from our labours. The earth is thus the beginning, continuation, and end of our lives, which for many thousands of years, has borne
15 upon its surface, swallowed up, and reproduced many thousand generations of men, and is ready to continue its task, and to devour its burthen. Thus the living earth, wanders upon the dead earth, until at last one is commingled with the other.

If I then contemplate the earth, I begin to think, that I am taken
20 out of it, and, like all mankind, must again return to it. It is a maternal favor, that the earth bears me, nourishes me, and will receive my body; but a still greater favor she grants me, by silently reminding me of death, and teaching me, that my body truly is earthly, but my soul heavenly.

25 30. MAN, THE MASTER-PIECE OF CREATION.

Who shows forth the glory of the Lord, whom the stars celebrate from all eternity! But why do you rather behold him in the distance? Observe here the bee; till late in the autumn she busily collects and builds herself a house, with rule and compass as architect and
30 workman. Consider the ant, it knows its way, and does not lose it; it builds a dwelling with blades of grass, little particles of earth, and needles of pine. It builds it up, and terminates it by an arch; but it has laboured in vain; for the horse stamps and paws it all asunder. See there, he tramples upon her beams, and scat-
35 ters her planks; he impatiently snorts, and cannot be quiet, for the Lord has made the horse as a companion to the wind, and comrade to the tempest, that it may carry man whither he wishes, and woman wherever she desires.

The lion reigns in the forest of palms; with solemn steps he
40 traverses the desert, he there rules over all the beasts, and nothing resists him. But man knows how to tame him, and the most

terrible of creatures respects the image of God, after whose likeness the angels are made, who serve the Lord; for in the lions' den Daniel was not afraid; he remained firm and confident, and their ferocious roaring did not interrupt his song of praise.

31. DOMESTIC ANIMALS.

5

A cow, a sheep and a horse being at pasture together, disputed amongst themselves, as to which of them was the most useful to man? The cow said: "From me, he has sweet milk, well flavored cheese and butter, which serves him instead of oil." The horse said: "I am the sail of the carriage, and the wing of the rider." 10 The sheep: "I go quite naked, that he may be clothed."

Just then came the dog to them. They cast a disdainful side-look at him, as a useless animal, who could not compare with them; but the master who followed the dog, called him kindly to him, patted him and caressed him. When the other animals saw that, 15 they murmured, and the horse asked: "Why do you act thus, master? Are we not more worthy your attention, than this useless animal?" But the master stroked his dog still more kindly, and said: "This faithful and courageous dog saved my dear little son, from the fury of the waves; how could I then forget him?" 20

32. LOCAL MEMORY OF ANIMALS.

Birds find their homes principally by means of the sharpness of their eyes. The pigeon which has been brought far away from the pigeon-house in a sack, first flies up, and then always in wider circles higher and higher, till it vanishes out of the observer's sight, 25 and has recognized a known object, by which it can guide itself.

If, however, one lets it fly from a balloon at a great height, it first descends perpendicularly, until it recognizes the objects on the earth, and then in increasing circles continues to descend.

It is an every day experience, that dogs find their homes, from 30 many miles' distance, even if they are carried away in a sack or transported at night in a carriage. In like manner, cats which have been put into a sack and taken away many miles, find their way home again. An ass which had been embarked at Gibraltar, was thrown over board at Cape Gata, the ship having stranded, 35 and some days after, appeared one morning before the gates of Gibraltar and ran immediately, upon their being opened, to his old stall; he had gone fifty German miles, through a strange, mountainous country, intersected with rivers.

Horses in Paraguay, which had only once gone the road from 40 Villa Real to the Missionary stations, returned from thence, after

many months, the same way, more than a hundred leagues alone to Villa Real. It is also known that after a fall of snow, when no road is to be recognized, when the landscape has got quite another appearance, and the rider knows not where to turn, the horse
5 continues his way in all safety and security.

In the same manner the American fur-dealers on their travels may depend upon the dogs yoked to their sledges; if the snow rise up in a whirlwind, so that the road is no more to be seen, they lie down unconcerned in the sledges; upon which the dogs run about
10 in all directions, and, after having looked a little round them, take a straight line towards the nearest human habitation. In Siberia the leading hound finds his way in the darkest night, on the unbounded snow-plains, to the deeply snow-covered hut, although he has been only once there; he then stops, and shows by wagging his
15 tail gaily, that his master has only to shovel away the snow to find a shelter.

33. THE ST. BERNARD DOG.

A much frequented mountain pass leads over the St. Bernard from Valais into Italy. In the elevated, desert rocky valley, surrounded with mountains, covered with eternal snow, stands the
20 highest human dwelling in the old world, the Convent of St. Bernard. Ten or twelve pious monks live there whose only business is to entertain travellers without remuneration, and to give them every assistance. During the eight or nine months of the year, when snow,
25 fog, storm and avalanches, render this road very dangerous, these ecclesiastics, or their servants daily rove about in search of travellers who have lost their way, or to save those who have been buried.

For many years they have principally used large dogs trained
30 for the purpose of aiding travellers in distress. These go out either alone, or the monks take them with them. As soon as the dog has discovered one of these unhappy persons, he runs back with the swiftness of an arrow to his master, and makes him aware of his discovery, by barking, pawing and leaping. He then turns back,
35 always looking behind, to see if they are following him, and guides his master to the spot where the sufferer is lying. They often hang a little bottle with brandy or some other strengthening liquid, and a small basket with bread round his neck, to afford refreshment to some weary traveller.

40 *Barry* was a dog of this kind. Twelve years he was indefatigably active in the service of humanity, and he alone had saved more than forty persons in his life. The zeal which he then evinced, was extraordinary. He never allowed himself to be reminded

of his duty. As soon as the sky became covered, when fogs began to rise, or when the dangerous storm of snow appeared in the distance, nothing could detain him in the convent. He now roved about barking and restless, and did not grow tired of always returning again to the dangerous places, to see if he could not save some one from sinking, or scrape out another already buried. And if he could not give assistance himself he set off with great bounds to the convent, to bring help to the spot. When he grew old and weak, the worthy Prior sent him to Berne, where he died and where he is still exhibited in the Museum. 10

34. COURAGE OF A CAT, AND HER TENDERNESS FOR HER YOUNG.

A cat was once playing with her kittens, in the warm sunshine of Spring before a stable-door, in a village in Scotland. A large hawk shot down from the air, and seized one of the kittens. The mother sprung furiously upon him, and defended her young one. The hawk 15 let it loose, but turned upon the old cat. The struggle on both sides was very fierce.

The hawk by the violent beating of his wings, with his pointed beak, and sharp claws, kept the upperhand for some time; tore the old cat horribly, and put out one of her eyes. But she did 20 not lose courage, held her adversary tight with her claws, and bit his right wing through. She now certainly had more power over him; but the hawk still continued very strong, and the combat went on.

The cat was nearly exhausted; by a quick movement she rose 25 once more, and got the hawk under her. Victorious, she bit off the head of her cruel antagonist, and then ran, without regarding the loss of her eye, and her wounds, to her much disfigured kitten, licked off the dropping blood from the wounds which the claws of the hawk had made in the side of the tender little animal, and 30 purred, and caressed it as if nothing had happened.

35. THE LIONESS AND THE SAILOR.

A sailor was sent ashore with some others, on the coast of the East-Indies, to fell some timber. Whilst wandering about alone in the wood, at some distance from his comrades, he, all at once, 35 perceived a lioness hastening towards him. Flight was impossible, and to turn and defend himself was just as venturesome. But what was his astonishment, when the lioness crouched at his feet, and, looking towards a certain tree, appeared to implore his assistance. The sailor resolved to follow her, and saw a baboon sitting, in the 40 branches of the tree with two lion's-cubs in its arms.

It was easy to guess that the ape, in the absence of the lioness, had stolen her young to amuse himself with them. He immediately set about hewing down the tree, which fortunately was not thick. All this while the lioness fixed her eyes upon the robber of
5 her young, and in the moment the tree fell, she made a fearful bound, and seized the baboon, which she tore in pieces loudly roaring. The sailor stood, and trembled like an aspen leaf at this sight.

After the lioness had found her young safe and sound, and had
10 smelled and licked them, she sprung again towards the poor trembling sailor, to testify her gratitude, by licking and caressing him. She bent gently down to his feet, rubbed her head several times against him, then took her young in her mouth as cats do, and trotted away with them. The sailor arrived at the ship, trembling
15 and pale, and it was a long time before he had sufficiently recovered to relate the adventure.

36. THE FOX.

Speak fox! tell me yourself your whole history, and all your
cunning tricks; but tell no falsehoods with it. Little fables, however,
20 are allowed. Does not one like much to hear the little fable of your catching crawfish with your tail, whilst you nevertheless do not eat any?

I, master fox, am as large as a middle-sized shepherd's dog, and resemble this dog almost completely, I have reddish yellow hair — but
25 there are also grey, white and black foxes — and a long shaggy tail, I live in caves in all the northern countries of the world, devour hens and pigeons, geese and ducks, and whatever other fowls I can catch, hares too, and rabbits, eggs and cheese, milk and butter. But when I have not all these dainties, I content myself with rats
30 and mice, snakes, lizards and toads. Oh, and may be, I don't like to eat honey and grapes! The honey I steal, as well from the bees as from the wasps and humble-bees, and do not care the least if they even sting me severely.

Is it true fox, that you build no dwelling of your own, but drive
35 other animals out of theirs?

Yes, it is. I certainly can, if I will, excavate my own dwelling; but I do not like to do it, because I lose too much time with it, which I can much better employ in running through my territory. I therefore prefer hunting the badger or rabbit, out of their holes,
40 and then arranging it for myself, my little wife and young ones; of whom we have five or six every year and whom, after some weeks, I feed with pigeons, hens, cheese, and whatever tender

things I can carry off from the peasants, till they are big and strong enough to go out robbing in company with us.

I like to take up my dwelling in the neighbourhood of villages and farm-houses, that I can hear, already from far, the hens and geese cackling, the cocks crowing, and the other fowl crying. I commonly only go out at night to rob and kill, and this I do in the following manner: first I make myself exactly acquainted with the neighbouring villages, farms and isolated houses. I then spy out the poultry there. I afterwards take note of those yards in which I hear dogs, and other movements. 10

I now examine the hedges and walls, and other covered places, through which I can most easily creep, or leap over. I then steal quite softly to the place of my destination, leap over fences and walls, or I creep, or scrape myself a passage underneath; and at last I burst into the farm yard, and strangle every thing that comes in my way. Oh! what a slaughter I then make amongst the foolish geese and hens! 15

If I am then not disturbed in my vocation, I go on strangling and carrying away, till either the break of day, or a noise in the house warns me to be off. And in this way I often collect together in one night food enough for three or four days. 20

And so I do in the fowling floors, and limed twigs. If a field-fare, or a snipe, or any other bird, has become entangled in a snare, I anticipate the bird-catcher, and take it away. In the open field I surprise the hares in their form, and sometimes chase them a little. I visit the rabbits in their subterranean dwellings, the partridges too, and quails I scent out with little trouble, and devour the mother, together with her eggs and children. 25

And all this you do with impunity?

Oh, no! I am cruelly pursued and tormented. Dogs and huntsmen, and peasants are almost always upon my heels, and often hunt and chase me for whole days together. 30

They lay snares and traps for me, and shoot and beat me to death. It is true, that as long as I have strength to run, I do not let myself so easily be taken. 35

If they surprise me in my burrow, I quickly scrape myself another way out, make my escape with wife and children, and cheat the huntsman, who now waits in vain for my skin. If even my burrow is everywhere surrounded with traps, and almost no hope of escape remains, I rather endure the most cruel hunger, than surrender myself prisoner the first fourteen days, and try every possible way to make my escape. If however all is to no purpose, well then it is all one whether I starve in my hole, or die a violent death in the trap. I neither complain, nor groan, before they take me alive and whip me to death; and even that is not 45

easy to do, for I have a very tough life. I often appear to be dead, whilst I am only waiting for a favorable moment to bite my enemies and escape.

I live about twenty years, and do not let myself be easily tamed.
 5 If they kill me in winter, my skin furnishes excellent fur, and my tail can be used in many ways, they put it in muffs and hang it round the neck. If however, they put me to death in summer, only my hair can then be used by the hatmakers. In many countries they eat my flesh.

10 You are quite right, sly fox, your summer skin is much worse than your winter one. Do you perhaps know, what the winter skin of one of your most beautiful black comrades in Norway, Lapland or Siberia costs?

No, how much then?

15 Thirty to forty, and some say even six hundred to a thousand dollars.

Eh! but that is much! — Shall I now tell you how I get rid of my fleas, without requiring either tail or feet for it? and how upon this occasion I at the same time catch crawfish?

20 Good, relate! we shall very willingly listen. But you know well that we don't just take these stories for truth.

When the fleas torment me too much, and I wish to get rid of them all at once, I just take a bundle of moss, or hay, or some such thing in my muzzle, then go backwards into the water al-
 25 ways deeper, but very slowly and gradually, in order that my fleas may have time to fly successively on the neck and from the neck to the head, from the head to the muzzle, and lastly from this on the bundle of moss or hay. If they are all once rightly in the moss, I then suddenly dive under, and let it fall. And behold!
 30 I am all at once rid of those ugly tormentors. It sometimes happens now, that during this ridding of fleas, the crawfish have clung so fast to my shaggy tail, that I can drag them off wherever I like.

37. THE CHAMOIS.

35 The chamois goats inhabit the summits of the Alps, especially in the neighbourhood of the glaciers and only thrive in pure mountain air. Those which inhabit the highest regions of the Alps, are called red chamois or mountain-goats, and are generally smaller and weaker, than those known by the name of wood-goats who
 40 keep to the lower regions. The chamois is a pretty, slender animal, has short, grey and dark brown hair, two small curved horns on the forehead, almost in the midst between the eyes, and like a hook at the end, attains to about the age of twenty, and feeds in

summer on the most delicate alpine plants, which it scrapes also in winter from beneath the snow. If it find no grass in winter under the snow, it then goes to the most precipitous places, where it always finds some food, and if it were only a scanty supply of moss and lichen. 5

The chamois go to pasture before sunrise, and after sunset, till night; during the day they generally lie in shady places, and especially like the neighbourhood of snow. They live together in families or flocks, and an old chamois is always the leader of such a family. It leads the flock to pasture, keeps them in order, 10 watches for them, and as soon as it observes danger, it makes a piercing noise through the nose, whereupon the whole troop instantly take to flight, with inconceivable swiftness, and this flight always takes place up the mountain, never down. If the leader of a flock is shot, it is as if the soul of the society were gone; 15 they then know not where to flee, wander about, and fall within shot of the huntsman.

Their expertness in climbing up and down the almost perpendicular precipices, is beyond conception; where there is only a stone, or a prominence as broad as a hand projecting, they can 20 rest their feet there, and run up and down steep walls of rock, provided they are not quite perpendicular, with an inconceivable rapidity.

The young, which are produced from May to the end of June, are extremely nice little animals. A mother never produces more 25 than one young one, which she does in solitary places, under a rock. At the end of two days, the young one follows its mother everywhere, and does not stir from her. When the mother is shot, the young one remains standing beside the dead body, and quite patiently lets itself be taken with the hand, which is the only 30 way to catch a chamois.

Only after two or three months the little horns come out, which at first are quite straight and pointed, and only begin to curve when they are grown two or three inches long.

The flesh of the chamois is very savory, and the skin is useful 35 in many ways. The balls which are often found in their stomachs, are formed by the fibres of aromatic plants.

38. THE HEDGEHOG.

The body of the hedgehog is covered below with hair, above with white quills with brown and black rings, and is ten to eleven 40 inches long; the ears are short, and the tail too, as it is only an inch long. It is very common in Europe, and also inhabits Asia, as far as the Jaik.

It prefers living in large leaved woods, hedges, cornfields, in

short in places where there is no want of food, or means of concealment. During the winter it hides itself in a cavity which it often has scraped itself and lined very soft with leaves, moss, hay &c., and where it retires, as soon as the frost begins, and quietly sleeps as long as the cold lasts. It can also sleep very well through the winter in a cool room. It is to be found roving about in November, and in good weather again in the beginning of March.

Its food consists of little animals and fruit. It especially likes mice, and catches very many of them. If one watches it on moonlight nights, one sees it creeping softly about, often too, although at other times very slow, suddenly making a quick dart, to catch and devour a mouse. Beetles, earthworms, frogs, lizards, blindworms, ringed snakes it also likes very much. If eating a toad it wipes its mouth on the earth, after each bit it takes, probably because it does not like the sharp juice. It is just as little sparing of small birds and their eggs. It also eats pears, apples and plums, but does not like them as well as animal food. As it cannot climb, it can only pick up the fruit which is lying on the ground, and when it finds a great provision, it rolls upon it, pierces it with its quills and carries it thus to its hiding place.

In July or August the female produces four to eight young ones, which are two inches and a half long, and somewhat more than an inch thick. Only round the mouth are short bristles, the rest is without hair; the eyes and ears are closed. Already in the first twenty four hours, the quills are four lines long, and are at first quite white. At the end of a month the young hedgehog has the colour of the old one, eats too already alone, although it still sucks. When it has attained this age, it quits during the warm nights, its soft upholstered nest, constructed in a concealed spot, and then lets its piping voice be heard. During the day the little family repose again in the nest. Before winter they have attained nearly the half of their growth.

Although the hedgehog is so shy that it scarcely ever shows itself by day in frequented places, and only at night goes out on its business, and that at the approach of a man or dog it instantly rolls itself up, and cannot be brought by any torment to unroll itself before all appears secure, still in many respects it shows much courage.

I put eight hamsters in to a hedgehog which was suckling its young. It immediately attacked that one which was sitting in its favorite seat, in the corner of the chest. The quills of its head were bristled, and formed a kind of helmet. Pushing its nose close to the ground, it advanced and gave the hamster, who often in vain, and to its own hurt, bit into the quills, now stings with its helmet, then bit him with its teeth. It then attacked in

turn the hamster sitting in the next corner and I was obliged to take away these guests to save their lives.

It was remarkable and amusing to see the number of combats it engaged in with the speckled snake, its favorite food. As soon as it scents this poisonous serpent to be near, it approaches and 5 smells it especially at the mouth, because it there smells the bare flesh; does not however seize it earnestly, but only pinches it often with its teeth. The snake becomes enraged, hisses and bites frightfully; but the hedgehog does not in the least mind this, and scarcely winces at its bites. 10

At length when the snake has done raging, and its mouth is dropping blood, from biting upon the quills, the hedgehog seizes its head, crushes it, together with its poisonous teeth, devours first the head, and then the rest.

With other snakes it makes no difference, which part it begins to 15 eat first. In similar combats it has often received eight, ten, twelve bites in the ears, the face, the lips, and even the tongue, with which it was about to lick its wounds, but it neither suffered from swelling, nor any other bad consequence; even the young which it was suckling, remained uninjured. It is an animal invulne- 20 rable to poison. The hedgehog has been seen to eat hundreds of spanish flies without hurt. A physician wanting to dissect a hedgehog, administered the strongest poisons to kill it, amongst others prussic acid and arsenic, but all in vain. At last he succeeded in killing it by means of azotic gas. 25

The hedgehog has much resemblance with the badger; the same small, black, weak eye, which appears scarcely to see at all, and therefore it always follows the scent; the same food, the same slowness, the winter repose, the becoming fat in autumn, the same grumbling sound proceeding out of the body when it is irritated; 30 but it has not the powerful bite of the badger, for its jaws and teeth are weak, and find it hard enough to bite through the skin of a toad or snake.

It seems to experience a strange sensation when one strokes it across the back with a small rod; it bristles up the quills each 35 time.

The hedgehog is a useful animal and deserves to be spared wherever one is tormented with snakes and mice. If however, one wishes to catch it, this is easily done by a rat-trap containing one 40 of the above mentioned bait.

39. THE SABLE-HUNT.

The sable is smaller than the marten, which it much resembles in other respects; it is brown, has grey spots on the head, and toes

quite covered with hair; the tail is shorter than the hinder feet, and it has no white or yellow spots on the throat. It is only to be found in Siberia, from the Ural to the other side of the Irtysh, in mountainous forests; the higher and colder the mountain, the more numerous and beautiful are the sables. Before this country came under the dominion of Russia, they were in such quantities that it was not possible to catch them all; but in the last 100 years, the avarice of the Europeans has caused such destruction amongst them, that they are now only to be met with, in greater numbers, in the most remote and endless forests in the eastern angle of Asia and Kamtschatka.

There is no chase so well conceived and arranged, as that of the sable, especially on the Lena. The huntsmen assemble either on their own account, or that of some one else, put their provisions, instruments and arms upon a sledge, take with them dogs, and go in snow-shoes along the river, into the most distant forests, where they make traps out of branches and similar things, or put nets before the cavities in the trees, and drive the animals out. Those which escape are caught by the dogs, or shot with guns and arrows.

The furs are best in the middle of winter. Every Siberian is obliged to furnish two yearly; but they now only give up the worst, or pay money, and sell them to the Chinese. They form indeed the riches of Siberia. The price, however, varies much; a pair may cost on the spot 80 roubles, in Russia 170, especially if the hair is long, thick and black, and a brown wool underneath. The inferior description are brought to Europe and China, because they understand to dye them there.

The principal manner of deceiving, is by hanging them in smoke to dye them; but the colour then comes off when rubbed with linen. Indeed in the end they all become lighter, if not laid in blue cotton or Russian leather, which keeps away insects. They vary so much in the different parts of the country, that a practised merchant recognizes them immediately; the best come from the pine forests.

40. THE SLOTH OR AI.

This animal attains to the size of a large domestic cat. Its head is oblong, the face almost bare; the small dull eyes lie towards the side, the ears are short and round; the snout is very flat. The forefeet are considerably longer than the hinder; all four feet are quite unsuited to walking. Each of them has three toes concealed in the skin, terminating in very strong and large claws, curved inwards, like a sickle. The whole formation of the limbs allows the

animal very little power of motion. The body is everywhere, excepting the almost smooth face, covered with long coarse shaggy hair, which gives the animal a disgusting appearance. Their colour resembles the moss on trees, but along the back it is also striped with white. 5

The Ai has no front-teeth, but in the upper jaw there are long corner-teeth, far asunder, and terminating in a point; and in each jaw on both sides, four grinders pointed and of a cylindrical form. The stomach is very remarkable, separating into four parts, like that of the ruminating cattle; the throat has nine vertebrae, whilst 10 other sucking animals have only seven.

The Ai passes its whole existence on trees, in the dark forests of South-America. It seldom descends to the ground, and then only by chance. It hangs continually, sleeping and waking, on a branch, with the head not downwards, but turned towards the 15 branch, and moves slowly on with great difficulty, from branch to branch, and upon other trees in the neighbourhood whose branches reach over to it.

Its food consists merely of the leaves of trees; of liquids to quench thirst the Ai knows nothing. 20

The Ai can endure hunger for four weeks; it leads in general a miserable solitary life. Its looks and movements indicate that it does not feel comfortable; and the sighs which one hears from time to time, could almost make one believe, that the animal is really in distress. On the earth the Ai moves very slowly and 25 painfully; it drags along its unmanageable body with the forefeet, which cling to the grass and roots, towards the nearest tree. Its cry which is heard at night, and from which it derives its name is a descending prolonged, plaintive Ai.

Its flesh, which has not much flavour, is eaten, and its 30 skin furnishes a very strong leather.

41. THE DROMEDARY.

The Camel which bears the name of *Dromedary*, has only one hump and is not so ugly as that with two.

It is more common, and is found in Arabia, the North of 35 Africa, from Egypt to Mauritania, from the Mediterranean Sea as far as Senegal, Abyssinia, Persia, Southern Tartary and India.

This extremely remarkable animal, which the Arabian in his flowery language, has justly surnamed "the ship of the desert" is indispensable in travelling across the burning deserts of Africa, 40 and as necessary to the Arabian as the Rein-deer to the Laplander. Without this highly useful creature, which the Arabian considers

as the most precious gift of heaven, one would not be able to travel through seas of sand like Sahara, where the eye sees only an immeasurable plain of moving sand, and only with the Dromedary, which eats little and can endure thirst many days, is this hazardous
5 undertaking possible. In its earliest youth they accustom it to every kind of privation, make it kneel down and force it to remain in this posture; later they charge it with a considerable burden, which is succeeded by a still heavier one.

Most of these animals are used to carry burdens; some
10 others which are to the latter, as saddle-horses to cart-horses, and which they call *Maherri* are only used for riding. The Arab sits upon the hump, and is provided with a gun, lance, a pipe and other articles. The *Maherri* commonly goes only twenty leagues in a day; but if spurred it makes even sixty. *Sonnini* relates that
15 a Bedouin-Arab made the journey from Cairo in Egypt to Mecca in five days, a distance of four hundred leagues, for which the Pilgrims' caravans require more than thirty days; he consequently must have gone eighty leagues a day.

The saddles of the Dromedaries are hollow in the middle, and
20 have at each of the two bows a round piece of wood, placed horizontally, on which the rider holds himself firm. Long pockets hanging down on both sides, with some provisions for the rider and camel; a leather bag of water, and a leathern girth for a whip, is all the baggage. The usual pace is a long trot, at which
25 they raise up the head and tail.

For any one who is not accustomed, this manner of travelling is very painful; the hands swell and smart, the thighs are as if broken, to which is added the most violent headache from the continual shaking; for the animal has a heavy gait. Besides the
30 rider is always in dread of losing his balance and being precipitated from his elevated seat, and the swiftness of the motion through the hot air, they say, almost takes away the breath. To this number of inconveniencies may be still added the bugs and other vermin, which settle in the hump, and when the dromedaries crowd
35 together, at the entrance of a town, the life of the rider is still more in danger.

All camels like music, and seem to take a pleasure in the human voice; when the Arabs wish to make an extraordinary trip, they animate them by singing, which is said to have more effect upon
40 them than any beating, and according to the testimony of some travellers, they even go slower or quicker as the measure of the song is slow or quick. If they are overladen they do not rise up before the burden is lightened. They are extremely moderate, and as we have been assured by a traveller, an old osier basket is in
45 times of distress a very good food. When however, they have

rich pasture, they then only seek out the best herbs. Upon longer journeys they feed them with some barley, beans, dates, or with balls of wheaten meal.

The most precious and necessary quality of the animal is this, that it can do without water for many days without inconvenience, 5 and this fact alone makes it the most useful, and indispensable creature for the Arab. If it has been thirsty a long time it scents up high in the air, to discover a spring at a great distance, and redoubles its pace, to reach the spot and quench the burning thirst, which however torments it less than its master. If it has been 10 twelve to twenty days without drinking, it is then able to consume two tuns, or 240 bottles of water, at other times certainly not so much.

If then a caravan of three hundred head of camels, arrive at one of these scanty springs of the desert, where only one at a time 15 can water, it takes three whole days before all have quenched their thirst.

But when such a spring which is known to the leaders of the caravan, is exhausted and the water bags are emptied, necessity obliges the men to kill one or more camels to get the water con- 20 tained in the panse, not to fall a sacrifice to the horrors of parching thirst. It is not known whether this water is produced in the cells, or remains behind from that which has been drunk. This water, which some describe as clear, limpid and refreshing, is depicted by others as bitter, warm, and still mixed with undigested forage, so 25 that it must be strained through a cloth, to make it drinkable.

Before the desert ends, often two days previously, the animals lift up their heads, scent the meadows and springs lying in the distance, and redouble their pace to reach them.

The camel is born with the callosity on the knees and breast; 30 it has only attained its full growth in five years, and may live to be fifty years old. It sleeps upon the knees, and rests upon these and the breast tubercles. Its eyes, they say, remain open during sleep; it is watchful and is awakened by the least noise.

They are also employed in war; for the Persians have taught ca- 35 mels, which carry small cannons upon their backs, and at each shot stand still, and lower the head.

The Arabs preserve the flesh of the young dromedaries in vessels, by pouring fat over it. From the fat bluish milk, which cannot be used without being diluted with water, they make butter and 40 cheese; from the coarse hair, coverlets and clothes; even the excrements are used as the only fuel, this country being devoid of all wood.

42. A RHINOCEROS HUNT.

The Rhinoceros lives in marshy woods, on the shores of large rivers, where it feeds on the branches and leaves of juicy trees. It is one of the most dangerous animals to man, because it rushes with blind fury in the direction of every unknown noise, and upon every strange habitation, which its sharp hearing, or still sharper scent discovers.

Our celebrated countryman Lichtenstein says of the Rhinoceros: "We have instances, when such a monster has fallen during the night upon a carriage and the oxen yoked to it, and with inconceivable force, smashed and dragged the whole along. It is almost impossible to overtake the Rhinoceros when flying, or to escape when it pursues, in as much as it breaks and tramples down the trees and shrubs with facility, which a man or horse would be obliged to go round.

On this account they never hunt the Rhinoceros in the open field; but the huntsman steals softly under the wind, through the bushes, and tries to approach the animal, (whose sight is as bad, as its hearing and scent are good) so near that the shot cannot miss. The place which is aimed at is the eye, for only here the bones and skin are thin enough for the ball to reach the brain. If they miss this place, the monster rushes furiously towards the spot from whence the shot proceeded, lowers the head, shuts the eyes and runs forward rubbing with the horn along the ground. It is then easy to escape it, by quickly stepping some paces aside, and letting the furious animal pass by; but if with this movement you turn towards the side of the wind, you are again discovered to the animal. Skilful huntsmen declare that in this way they have for whole hours escaped the ever renewed pursuit of the furious Rhinoceros, and at last, after its rage was exhausted, killed it without much trouble.

The most common way of approaching the Rhinoceros is by waylaying it on a moonlight night at its usual drinking place, and there in a secure ambuscade between high rocks, to let it come so near that the shot cannot miss."

A British officer relates as follows of a Rhinoceros hunt. "I had heard that a Rhinoceros was in the habit of drinking every evening at a certain pond, which was at the distance of about a mile from our post. I consequently had a scaffolding erected in a large tree close to the pond, and ascended it one moonlight evening with one of my comrades. We soon heard a rustling in the thicket behind us, as if an Elephant were approaching, and then perceived at the distance of about thirty paces, the back of a monstrous

animal. A few minutes later the Rhinoceros was under our tree, and we fired; the animal appeared a little astonished, but did not stir; when however, we fired the second time, it retired with a strange grunt. It seemed as little to regard the eight balls more, that we sent after it, as if they had been peas. After ten minutes, the monster appeared again, and in a trot approached the pond by a winding way. We fired again, when my friend's gun suddenly burst, carried away two fingers of his left hand, and wounded me in the arm. We had now nothing left but to return home, which was indeed no joke, in such a place, during the night, and in the proximity of such a dangerous enemy.

Six weeks passed away before my friend could use his hand again. We then resolved upon a new, but otherwise arranged attack; by placing two sixpounder cannons under the tree. On a beautiful moonlight night we took our posts, but waited in vain the whole night; for the Rhinoceros did not make its appearance. A second night passed just as wearily; in the third however, our old friend did not keep us waiting. At the end of an hour it came again, and I just took up the match, when it rushed towards me with frightful rage. The charge met it half way, and I climbed the tree in all haste. A horrible groan announced to us the victory.

The next morning we found that the enemy had run fifty paces further, and then tumbled down; the mortal ball having pierced its head. The animal measured twelve feet in length, and seven in height; its flesh was greedily devoured by the famished Hottentots."

43. THE HIPPOPOTAMUS.

The Hippopotamus, the most deformed of all terrestrial animals, is spread over the entire south of Africa; but is to be met with most frequently at the Cape of Good Hope. However awkward this animal may appear, it can nevertheless swim and dive perfectly well, and walk about as comfortably at the bottom of the river, as upon land. It makes frightful havoc with its plump broad feet on the sown fields, and is therefore in the countries where they are numerous, a great plague to the inhabitants, who for want of cannon, cannot easily kill the larger beasts.

The harpoons which are used for casting at the Hippopotamus, are similar to those used at the Crocodile-hunt; only they are more sharply pointed. The harpoon is fastened to a long and strong cord, on the other end of which is a block of light wood, to enable them to find the animal again in the water. The huntsman takes a part of the cord and the harpoon, in the right hand, and carries the rest of the line, and the block of wood in the left; he thus cautiously approaches the animal whilst it is sleeping by

day on an island; or he lies in wait during the night, in some place on the shore, from whence the animal is accustomed to go up to the fields sown with corn. As soon as it is within seven or eight paces, he throws the lance with all his might, the harpoon of which with the hook, if it has been cleverly thrown, penetrates the thick skin into the flesh. The wounded animal commonly flies towards the water, and hides itself in the waves; the wooden lance breaks off, but the cord is fastened to the harpoon, and the floating block marks the direction in which the Hippopotamus moves.

There is great danger connected with throwing the harpoons at this animal; for if it observes the huntsman before he has thrown the lance, it rushes upon him furiously, and crushes him under his feet, or grinds him between his widely opened jaws.

As soon as the animal has been successfully hit, the huntsmen hasten into their boats, guardedly approach the floating block of wood, fasten a longer line to it, and then get into a larger bark, upon which their assistants are waiting. From thence they draw the animal towards them with the cord; the pain caused by the barb excites its rage; it springs upon the bark, seizes it with its teeth, and sometimes succeeds in smashing or overturning it. Meanwhile, the huntsmen are not idle, but continue to throw four, five or six more harpoons upon the enemy, always drawing it nearer towards the boat, and then knock in the skull with long pointed iron rods. The animal is then cut up in the water, the mass of flesh being too large to be drawn ashore whole, and the single pieces brought on land. A full grown Hippopotamus gives as much flesh, as four or five large oxen.

44. I, SFAL-DOG,

Seal or Seacalf, live in the Northern seas of Europe, Asia and America, near Iceland, Greenland, Spitzbergen and Kamtchatka, in the Baltic Sea and on the coasts of Norway, Holland, England and France &c., and sometimes I wander into larger rivers and lakes. I am from two to four ells long, and from one to two high; have a thick dog's head, long bristly beard, like a cat; upon the nose and over the eyes, I have also such hair; large eyes, small ears, a short tail, very singular feet, and short, stiff, greyish hair over the whole body.

I eat for the most part only fish, and am especially fond of herrings. Every year I bring one or two young into the world, and live to about the age of 20 to 25 years.

Well, and what are your feet like?

Indeed, they are very singular. I, poor devil, am lame, and cannot

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walk; if I want to advance I am obliged to crawl along almost like a worm, or propel myself with my forefeet as if my hind-feet were broken off. My forefeet are somewhat higher than my hind-feet, crooked and curved behind; they have toes, and large sharp claws, and nearly resemble the paws of the goose or mole; my 5 hind-feet are also crooked, and likewise armed with strong claws, and so curved behind that they hang under my tail, and being provided with a membrane, serve me for oars.

Then the sea will be your constant abode? for how could you be able to move on the ice or earth with such crooked feet? 10

And why not? I live during almost the whole summer on the land, or ice, and only go into the water when I am hungry. I bring forth and teach my young on the dry land. With the assistance of my claws I can climb up the steepest rocks and icebergs, and rest and sleep some time on the top. I then plunge into the sea 15 again. I can even, although I may appear to be lame, hop along on the smooth ice so quickly and swiftly, that the fleetest Greenlander cannot easily overtake me.

What does the Greenlander do with you?

Oh! a great many things! He eats my flesh and fat, and dresses 20 himself in my skin. My flesh, which is red, tender, juicy and fat is eaten, both fresh and smoked, by him, by the Esquimaux, and by many other poor people of my neighbourhood. My fat, which is from two to three fingers thick, he partly eats and partly burns in his lamp, instead of oil. And what does he not make of my skin? he makes 25 himself coats, waistcoats, caps, trowsers, boots, shoes, straps, cords and baskets of it. And even his little ships or boats he makes out of it, or at least he covers and lines them with it, as also his summer hut. And how many thousand pieces does he sell or exchange to the Europeans, who cover their trunks and travelling 30 chests with it, and make out of it tobacco pouches and trimmings for caps.

What would become of the poor Greenlander and Esquimaux if there were no more dogfish! They must needs die of hunger and cold. 35

Are there then so many of you?

Oh! an enormous quantity! The Icelanders, Greenlanders, Esquimaux and Kamtchatkers alone, kill many thousand of us yearly, and how many more are knocked upon the head and killed by the Norwegians, Russians, Swedes, Danes, Dutchmen, people of Ham- 40 burg and the English, I know not; I believe every year more than 5000 head. For when they cannot get any whales they fall upon us sleepy seals.

Where do you sleep then?

We lie about in troops, upon the fields of ice.

Do you then place no sentinels?

Ah bah! a sentinel! all are so fast asleep together, old and young, that we do not hear our murderers coming, and often hardly
5 awake when they have already killed many of us.

Do you then neither scream, nor defend yourselves?

Oh yes, we old ones bellow horribly like hoarse dogs, and our young ones mew like cats. We bite across sticks as thick as an arm and dart furiously at our assassins; but they do not let us
10 approach so near them, that we could bite, or we would bite their legs to pieces. They beat us in such a manner on the nose with their cudgels, that we tumble down half, or quite dead; they then cut a hole in our throats, skin us, cut off our fat, and press it tightly into their barrels, go home with it, and melt it into train-
15 oil. Train-oil from the fat of seals, is as good as bad old olive-oil.

45. THE WHALE.

The Whale is the largest of all animals, its body resembles a fish, but without scales, and is covered with single hairs. It is
60—70 feet long, 20—30 feet thick, and can attain the weight of
20 2000 cwt. Its head is large, almost one third of the length of the body. In the upper-jaw, in the place of teeth, are rows of horny laminae, called whalebone. The eyes are somewhat larger than those of an ox.

It inhabits the icy seas of the North, and feeds upon all sorts of
25 small marine animals; to procure this food, it opens its monstrous mouth and fills it with water, in which there are thousands of such animals; then shuts it again, squirts the water out, through spout-holes, and swallows down its narrow throat, the prey which has remained behind.

30 The Whale is principally caught for its fat or train-oil. The ships, especially the English and Dutch, which are equipped in greater numbers, set out generally in April, in order to be able to begin their fishing at the end of May, which lasts till the middle of August. Each ship has 40—50 men on board, and takes several small boats with it. When they have discovered the whale,
35 they try to approach it, and throw after it strong iron javelins furnished with a barb, and fastened to a line. If hit, it suddenly dives, but must soon come up again to take breath, when it always receives new wounds, until it at length yields. As soon as it is
40 dead, they mount upon its back, and cut away the fat, which is 10—12 inches thick under the skin, and with which the whole monstrous animal is as it were clothed.

Besides this fat, which is melted to train-oil, they take the

beard or whale-bone, and some times the jaw-bones too, from the dead whale. The remainder is left behind as useless.

46. AFFECTION OF THE SWALLOWS.

When Otto von Kotzebue was lying at anchor near Kamtchatka, a pair of swallows quietly built their nest near one of the 5 cabins. Undisturbed by the noise of the work on the ship, the loving pair hatched their young happily, fed them with the tenderest care, and chirped gay songs to them. All at once, their peaceful dwelling went away from the land. They appeared astonished at it, and flew disquieted round the ship, which always went further 10 and further, but still they brought food from the land for their young, till the distance became too great.

Then began the conflict between self-preservation, and parental affection. They flew a long time round the ship, then disappeared for some time, all at once returned again, sat beside their famished 15 young, who stretched out their open bills to them, and seemed to lament that they could not find any food for them. This going and coming went on for some time. At length they returned no more, and the sailors then took charge of the orphans.

47. THE ROBIN RED-BREAST.

20

This nice little bird is known everywhere in Germany, where there are forests of pine or large leaved trees. In autumn they assemble in the hedges, and bend their way during the night towards the south, high up through the air. They return in the spring, in March or April; some few remain here in winter, and 25 then often suffer much.

The Robin, as long as it does not suffer from hunger, is very gay and restless, makes frequent bows, looks after every thing that comes within view, hops quickly, flies near the earth, except when migrating; it likes to sit on open pinnacles, bathes often, eats insects, 30 small worms, and berries; its song is very agreeable. In the room, it sings almost the whole year; but many persons only keep it to catch the flies.

Pastor Goetze in Quedlinburg, late in the autumn of 1774, found one morning upon getting up, a robin in his drawing room, which 35 had come in through the open window. It immediately followed him into a warm room, and greedily ate the food which he set before it; scarcely was it satisfied, when it wanted to bathe itself in the cups upon the tea-table. Goetze thereupon gave it water. It bathed, and was very gay during the whole winter. When 40 spring came, Goetze wished to set the robin at liberty. With this

intention he let it into the drawing room, where all the windows stood open; but it had no desire to fly away. At length he hunted it out, and it hopped for some time about in the yard. Goetze then went to dinner, and upon coming into the drawing room, found to
 5 his astonishment the bird again therein. He hunted it away, whereupon it dallied again in the yard, but very soon came again into the house. It was now hunted away for the third time, and then it flew away over the garden.

One evening, when they went to bring something out of the
 10 cellar, a little bird flew after the light, and into the cellar, where it let itself be taken without resistance. Upon being brought into the room, it immediately showed itself by all its movements, to be the old robin, which in gratitude had come to see its old host. It was still as tame as formerly, and immediately ate out of the
 15 hand. At the return of spring it was let out of the window. It remained more than a day near the house, looked at the windows, hopped round Mr. Goetze and his wife, in the garden, followed them from one branch to another, and at last fluttered mournfully away over the garden, as it was not permitted to remain.

20 As the autumn returned, Goetze looked forward to the arrival of the little wanderer, and found it one day again in the house. It immediately followed the light into the room, and by the repetition of its former movements, convinced him and all his friends, who were surprised at such fidelity, that it was the very same bird.

25

48. THE COCK.

A very handsome, proud, and daring cock is the most imposing of all birds. He carries his crowned head high, his fiery eyes look round on all sides, no danger surprises him unawares, and he would set them all at defiance. Woe to every strange cock who dares
 30 to interfere with his hens!

He knows how to express all his thoughts, by different tones and positions of the body. At one time one hears him calling his loved ones with a loud voice, when he has found a grain of corn; for he shares with them every thing he finds; at another one
 35 sees him cowered down in a little corner, where he is busily occupied forming a little nest for the hen he likes best; he now moves out into the open country at the head of his troop, whose protector and leader he is; but scarcely has he gone a hundred steps, when he hears from the hen-house the joyous cry of a hen
 40 announcing that she has laid an egg. He quickly turns back, salutes her with tender looks, chimes in with her cry of joy, and then hastens after the troop which is gone on, to put himself at their head.

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He feels the least change of air, and announces it by loud crowing; by loud crowing he announces the coming morn, and awakes the industrious agriculturist to renewed labour.

If he flies upon a wall or a roof he flaps his wings vigorously together, crows and seems to say: "Here I am, master! who dares 5 to attack me?"

He best displays his whole splendour, when he leaves the hen-house early in the morning, weary of a long repose, and salutes with joy, before the door, the hens which are following him; but more beautiful and proud does he appear, in the moment when the 10 cry of a strange cock meets his ear. He listens, lowers his wings, raises himself boldly up, flaps his wings and challenges him with loud cries to the combat. When he perceives the enemy, he courageously advances to meet him, be he large or small, or rushes upon him in all speed. 15

And now they meet; the feathers of the throat stand erect, and form a shield; the eyes dart fire, and each tries to overthrow his adversary by springing against him with all his might.

Who will be the conqueror? Both appear equal in strength and courage. Both try to gain a more elevated position, to be 20 able to fight from thence with greater vigour. The combat lasts long, but for ever it cannot last. The forces diminish, a short repose ensues. With sunken head, ready at every moment for defence and attack, picking up crumbs of earth with the bill, as if they would deride the enemy, by regaling themselves in the 25 midst of the combat, they stand face to face. The one now crows with unsteady voice, for he is still out of breath, and in the same moment the other rushes upon him again. They attack with renewed fury, they fight as before, but at length feet and wings from fatigue are no more fit for the combat; they then have recourse to the 30 last and most frightful weapon. They no longer spring, but the blows with the beak fall as thick as hailstones, and the heads are soon dropping blood. At last the enemy's courage fails, he wavers, he draws back. In the same moment, he receives another powerful blow, and the fierce combat is decided; he flies, bristles 35 up the feathers of the neck, raises the wings, drops the tail, searches a corner, shrinks himself up and clucks like a hen. But the conqueror is not to be deceived by any clucking; he first takes breath, flaps his wings, crows, and prepares to pursue the enemy; who now no longer defends himself, if even he should expire under 40 the blows of his infuriated adversary.

Like men, the cocks too, are very different with regard to courage; there are some cowards, but also some who never yield as long as they are able to move. The following is one instance out of many. As a child, I had reared three little cocks, ugly, it 45

is true, but eager for combat. I then bought a larger and handsomer one, which I destined for the domestic cock, and which at once should rule in the yard. Considering his preponderating size, I did not fear any harm for him; but the three little animals, whom I let out successively, one by one, fell upon him, with such fury, that notwithstanding his bravery, victory was out of the question. I caught them, took the worst, and tied his wings tightly together, and let him loose again. It availed nothing, he only fought the more furiously with the beak, and the more dangerously for his adversary. I also tied his legs together, so that he could not stand; he fought again lying, with great animosity, so that I even tied up his beak. He was then well plucked by his adversary without being able to defend himself; but as often as I attempted to loosen his fetters, he began each time to fight with his former obstinacy.

Cocks differ also, in their manner of fighting. The greater number do not use the beak till at the last; but many begin with it, and I knew one who darted at once upon his adversary, seized him with the beak, and if possible did not let go before the other had lowered his sails. As long as the cocks fight only with wings and feet, they very seldom hurt each other, although as an exception it sometimes does happen that one has the eye put out with the spur; but as soon as they begin to grapple with the beak one should immediately separate them.

25

49. CATCHING THE EIDER-DUCK.

Upon the rugged pointed rocks rising out of the midst of the sea round Iceland and the Faroe islands, a bird builds its nest, whose coat is very much prized by the inhabitants of the North; this is the Eider-Goose or Eider-Duck. The animal is larger than our common duck, has a tolerably plump body, thick head, the beak of a half cylindrical form; it is white, of a greyish black underneath, and has an extremely fine, soft, woolly down on the breast, under the wings, half a pound of which fills a whole quilt, and on account of which they are principally sought for.

35

At the time when these animals want to lay eggs, they search for cavities in which they can build their nests, on the precipices and rough sides of the rocks; these they fill underneath with moss, and above with feathers, which they pluck from their own breasts. In this soft warm nest, wherein the female is often quite buried, the male always covering her anew with the fine down, they hatch their eggs.

For stealing the down and eggs, the huntsmen proceed in a fragile boat, furnished with ladders, poles and strong cords, made

of the skin of the seal, into the labyrinth of rocks which surround the island on all sides, especially on the North. From thence one of the huntsmen tries with the assistance of a grappling iron to climb one of the rocks; has he succeeded in doing this, he holds one end of a long cord in his hand, whilst the other huntsmen 5 move on in the boat to the next rock, and a second tries to reach the summit; the rope connects these two rocks, by being wound round a pointed cliff, or a peg driven into some split. They then attach a pulley to this rope, which is stretched as tight as possible; through this pulley a cord is double drawn, so that a basket can 10 hang in the middle, whilst the other two ends are in the hands of the two huntsmen on the rock.

This done, the huntsmen let down the basket to the sea, and now a third man steps into it, and is drawn up by them until he gives a signal that he has found a nest. He cautiously takes out 15 the Eider-duck, and lets her fly; he looks whether the eggs in her nest are already hatched, in which case he only takes the feathers; if the eggs are eatable he adds them to his booty, and then goes farther. The Eider-birds now couple again, and fill the nest a second time with feathers; but cruel man robs them of this trea- 20 sure too, and only towards the middle of summer when they have laid for the third time, and have only time enough left to hatch, does he leave them in peace, in order that the brood may not be destroyed. This dangerous sport goes on till the huntsman has either filled his basket, or can find no more booty. The rope is 25 then let down, another empty basket attached, and the huntsman begins his dangerous occupation again, and continues till he has examined all, and robbed every nest. In places where the rocks are isolated, this chase is much more dangerous. But though the cords often break, and men are precipitated into the sea, or smashed 30 on the rocks; still the chase is continued, and Icelanders have never wanted eggs, nor the rich of the continent down from the Eider-goose.

50. THE OSTRICH.

Ostrich, you know well that you are the largest bird, the 35 giant amongst all the birds of the earth?

Oh yes, I know it well. I am as large as the largest man, and weigh sixty to eighty pounds. I would make a good dish-full if roasted, would I not?

Indeed, can one then eat you? 40

That you can, and my eggs too! My eggs are so large that a single one is sufficient to satisfy two or three persons; for they are as large as a small child's head, and weigh from four to six pounds, and I lay every year thirty to forty such large eggs.

Oh! that is an enormous quantity! There is certainly no large bird who lays so many eggs. If you hatch them, there must be a prodigious number of Ostriches. Do you do so, do you hatch them all? But more of this hereafter, tell me first, mighty Ostrich, 5 where is your home?

I live in the unfruitful deserts of Africa, Arabia and India, where no human beings dwell, and very seldom ever come. And oh! how I should like never to see a man! For as often as one comes near me, he robs me of my eggs, my young ones, or even 10 takes my own life. How often I am tormented and pursued by the ugly negroes, I cannot tell you.

What do you eat?

Herbs and grass, grains of seed and nuts, and many other fruits of trees, that I can find. But I am seldom satisfied on 15 these, I therefore commonly cram my stomach full with stones, wood, bones, cords, leather, iron, copper, brass, tin, lead and glass, and sometimes I am so foolish as to swallow burning coals, which however, do not just agree with me.

To what age do you attain?

20 Sixty to seventy years, if no accident happen to me, but if I am taken, used for riding upon, often robbed of my feathers, and tormented besides in many other ways, then indeed my life scarcely lasts half as long.

Do they then ride upon you?

25 Yes, but only as a joke. The mischievous negroes also yoke me to a cart; for I am very strong and swift, and can run from two to three miles in an hour.

With the cart and rider?

30 Yes, with both. But woe betide the negro who sits either upon the cart or my back, if he is not accustomed to quick driving or riding! He loses his sight, hearing and breath.

Now tell me, great Ostrich, how you look from head to toe or claw, and how you hatch your eggs?

I am as large as a dragoon on horseback, and resemble much 35 the quadruped they call Camel. My head is very much like that of a goose. My beak is short, crooked and pointed. The opening of my ear is quite uncovered. My upper eyelids are moveable, and have long eyelashes like those of man. My neck is very long and thin, and like the greater part of my body, covered with thick 40 white hair. In my wings, on the contrary, and in my tail I have commonly beautiful white feathers, but also many grey and black. And these are the known feathers for which the Negroes torment me so horribly, and cruelly beat me to death. They sell them to the Europeans, who put them on their hats and heads, make fans, 45 muffs, horses-plumes and many other articles of finery and orna-

ment. My black feathers are dearer than my white, because I have fewer of them.

My feet are bare, and very long, and have two toes and claws; for I am the only bird in the world with only two toes. Fly I cannot, because my wings are too small, and the weight of my 5 body too great; but I can run exceedingly quick, so quick that neither man, dog nor horse can overtake me. And notwithstanding the cunning negroes contrive to take me at last.

With regard to my eggs, they are really as large as a small child's head, oval, smooth and whitish, marked with small speckles. 10 They can eat them, and make all kinds of drinking vessels from the shell, it being tolerably thick and as hard as stone. The French and Dutch frequently bring them to Europe, and sell them to collectors of natural history curiosities. One commonly costs a florin, and if a very fine one even still more. 15

And how many do you hatch of the thirty to forty eggs, which you lay yearly?

Scarcely the fourth part, for many are stolen from me, and many I lay only that my young may find something to eat immediately when they have come to life, and have left the shell; and 20 of these many die of hunger, or perish in their flight from the wicked negroes. I lay my eggs quickly one after another in the hot sand, but not the whole thirty or forty in one heap, but each time ten and twelve together in a little circle. Some few I hatch myself, if I am not hunted away; but the others I leave to be 25 hatched by the hot sand.

You complain of the unmerciful negroes, foolish Ostrich, that they always frighten you, and cruelly pursue you; why then do you not defend yourself against them?

So I do! I break off many an arm and leg, and often slit 30 open the body of man and dog, together with that of his horse, but there come always other murderers, who, when they have chased me round in a circle two or three days, harassed and starved, compel me at last to bury my head in the sand, or elsewhere, and let myself be taken and killed, or carried away alive 35 into captivity.

In my captivity I am very well off, it is true; I have enough to eat, can hop and run as much as I like; but I must submit to let my feathers be pulled out from time to time, and at last to be killed, when they make all kinds of clothing from my skin. Some 40 Africans catch a number of us every year, and rear us up for the sake of our feathers. A living Ostrich is seldom brought to Europe.

51. THE BUZZARD.

The Buzzard or Mouse-hawk is spread over the whole northern part of the earth, it is also common in Germany. Some move away in autumn in troops, flying high and soaring majestically; 5 some remain and winter with us. Its scream is a loud and prolonged Hiey! or broken off Gay, gay, gay! It lives upon mice, moles, leverets, young birds, frogs, earth worms, frequently catches snakes and carries them to its young. In case of necessity it eats carrion, or takes away the prey from the Peregrine Falcon, which 10 the latter gives up in a cowardly manner.

The Buzzard is a very useful bird, which deserves to be universally spared. In autumn it eats so many mice, moles and hamsters, that it becomes as fat as brawn, it draws the moles out of the earth, by seizing them unawares when they are rooting in 15 the ground; it often watches them for hours. The skin of its toes is so tough, that not even large rats and hamsters, which it has caught, have been able to bite it through. When it is hungry it eats a whole hamster piece by piece, without leaving a morsel of skin or bone.

20 It builds its nest in high trees, and lays two to four greenish white eggs, speckled with light brown.

The combats between the Buzzard and Snake are remarkable. It is a spectacle worth seeing, when a buzzard has seized a very large Ringed Snake with his claws, and the latter twines itself in 25 such a manner round him that he can scarcely stand any longer, staggers and is obliged to support himself on his wings. If he eat many Blind-worms consecutively, some of these smooth little animals, before he perceives it, creep out again at his bill; it sometimes breaks in two and the body makes away, whilst he is 30 endeavouring to swallow the tail, which is twisting itself. If he meet with a viper, the first glance tells him it is poisonous; in the struggle he endeavours to screen himself from its bite, and each time tears and eats the head first, in which the poison is known to be contained. Whilst in eating snakes that are not 35 poisonous, he at one time begins with the tail, at another the body or the head.

When the two Buzzards which I possessed, were nearly full grown, and the larger was sitting one day on the ground, the smaller on a bench, I laid a large Snake down before the former. 40 He stood quietly, and with bristling plumage gazed fixedly at it, and appeared to wait for the moment when he might attack it with most advantage; in this moment, I threw half a frog behind the snake, he made a dart, and without touching the frog, seized

the snake by the middle of the body with his claws, and was about to hop into a corner with the snake, which coiled itself in despair, and bit on all sides, when the other buzzard at once leaped down from the joiner's bench, and seized the tail of the snake. They disputed the prey, each holding it with one claw, and fighting his comrade furiously with the other. 5

I hastened to separate the combatants, and left the prey to the one that had first seized it. He held it between both his claws, screaming and violently flapping his wings. The snake hissing, bit on all sides without ceasing, but the bites met only the feathers or the air, sometimes only slipped down the horny armour of his feet; it could not reach the head, which he held up high. The 10 buzzard now aimed with his beak at the head of the snake, hit and crushed it. He then waited with breathless attention till the snake appeared to be quite powerless; first tore the head in pieces, swallowed it, and then devoured the neck and the rest.

Whilst he was still eating, I had observed that his left foot 15 was somewhat lame; it soon swelled up in that place where the toes project from the foot, as much as the tough skin covering permitted. In this spot the foot is only covered with small scales, which had allowed the poisonous teeth of the snake to penetrate. Without showing any sign of pain further than that he drew the 20 swelling foot under his feathers, he sat quietly down. At the beginning of the night the swelling began to diminish, on the following day it was hardly perceptible, and he frequently stood on it, and on the third it was quite well again.

52. THE FLYING FISH.

25

There are fish in the sea, which can go out of the water, and fly in the air. One could almost believe it to be a fiction, because a similar fact never happens with us. But if a man lived upon an island, where he could not become acquainted with any other birds than the titmouse, thistle-finch, nightingale and other similar 30 musicians of the wood; he would find it equally incredible, if he heard that there was anywhere a country, where birds swim upon, and dive under the water; and yet we can see this every day on our waters; we must therefore not believe that all the wonders of nature are only to be found in other countries, and other parts of 35 the world. They are everywhere; but we pay no regard to those which are round us, because we have seen them from infancy, and see them daily.

Now as to fish and birds, a duck certainly does not swim just like a fish, neither does a fish fly like a stork, but it 40

is as follows. The pectoral fins of this animal are very long and covered with a wide skin. With the assistance of these fins, the fish can keep itself some time in the air. But firstly, this only lasts as long as this skin is wet; as soon as it dries, the fish
 5 falls back into the water. Secondly, it does not go out of the water without necessity, does not take a fly as a pastime or to show its skill, but when a fish of Prey is in pursuit, and it has no other way of escape; and in this respect it is wiser than many a man, who has broken his neck or leg. For the fish says: one
 10 ought to remain faithful to his nature and condition, as long as one can, run no risks, when it is not necessary, nor leap from above out of the window, when the door is open.

Such flying fish afford a variety of amusement to the navigators, who for many weeks have seen nothing on their monotonous
 20 voyage but sky and water around them. Especially when the fish of prey which is pursuing them can likewise fly, and quickly follows them, one then sees a singular fish-hunt in the air. The fish of prey often seizes its booty in the air, and goes down with it again into the water. It often escapes by celerity or good luck.

15 Sometimes there is quite another sort of amusement to be seen. For certain birds fly to and fro above the water, and try to catch the fishes, but can do them no harm, as long as the latter remain at home in the water, which is their proper place, but when such an aerial war takes place between them, sometimes the fleeing
 25 fish, sometimes the enemy, sometimes both, are snatched up by the bird, who understands flying better, and never come into the water again for the rest of their lives.

53. THE CROWNED SERPENT.

This snake of the East-Indies, rendered so dangerous by its
 30 venom, attains to the length of four feet, and to the thickness of an arm; it is taught to dance by the Indian jugglers, after having with great temerity pulled out the venomous teeth, and by that means rendered it harmless. One is not secure from it in the houses; it lives upon birds and other small animals. If not pro-
 35 voked it is said to fly from man, but if irritated it attacks the enemy courageously. The Indians collect its poison, and smear their arrows with it, which by this means cause the same dangerous wounds as the bite of the snake. In a recent description of travels the following remarkable encounter with a crowned snake
 40 is related:

We were sitting one evening with our friend Doctor M. in a large airy summer-house, and amusing ourselves with a game of whist. Our servants (it is known that in India every one brings

his own servants with him, when he visits a friend) were keeping off the Muskitoes from us, with their large and small fans, and waving refreshing breezes above our heads; whilst the domestics of the house served us with iced lemonade, and other refreshments. Our host entertained us at the same time with adventures of war 5 and chase, when he suddenly changed colour, and ceased to play and speak.

"Lead Doctor," said the Captain, who was sitting opposite to him; "but you look so pale, what is the matter with you?"

"Silence!" answered M. in a tone that terrified us all, and becoming still paler — "Are you unwell?" demanded another, intending to get up, and go to his assistance.

"For God's sake," replied M. with a low tremulous voice and laying down his cards, "if you value my life do not move!" — "What does he mean, has he lost his reason?" asked the Captain, 15 looking at me quite astonished.

"Do not get up, do not stir, I conjure you," said M. again, with a convulsive smile; "with the first sudden movement, I am a dead man." — We looked at each other in amazement.

"Only keep yourselves quiet," he continued, "and all may go 20 over well; a crowned snake has wound itself round my leg."

Upon the first impression made by these words we were on the point of pushing back our chairs; but an imploring look from the victim, decided us to remain in this position; although the danger which threatened us all, was evident enough, for with every 25 new twist off our unhappy friend, the monster could glide over upon one of us. He whom this fate awaited, might be looked upon as dead, so dangerous and so quick in its effects is the bite of the snake.

Doctor M. was sitting as most of the English do in India, in 30 shirt sleeves, wide thin pantaloons, and silk stockings; and therefore he felt more exactly and painfully, every movement of the snake. His face became of a dark yellow hue, whilst he himself resembled a statue; for knowing that every move of a muscle would provoke the bite of the snake, his lips and looks were im- 35 moveable even when speaking. We sat thus in an agony of fright some minutes, which appeared interminably long.

"It is now coiling round again," said M. in a hollow murmuring voice, breaking the stillness of the grave. "I feel it quite cold on the upper part of my thigh — now it is stiffening itself, 40 for heaven's sake send for milk! — I dare not speak loud; leave the milk near me on the ground, and pour out some of it at the side." I immediately gave the order, and my servant slipped cautiously away. "Sit still Captain, you are moving your head, by all that you hold sacred I conjure you! do not do so again! It

cannot be long before my fate is decided. I have a wife and two children in Europe, tell them that I have died blessing them, that my last prayer was for them — the snake twines itself still higher; — I leave them every thing I possess; — it appears
5 as if I already felt its breath; great God, to die thus!”

The milk was brought by my experienced Indian servant, who crept along the ground as inaudibly as a snake, and was set down in the appointed place, after having poured some out on the ground at the side. — This was hardly done, when M. began again:
10 “No, no, it has no effect, on the contrary, it coils more closely; now it unfolds the upper coil. I dare not look down; but I am sure it is turning back to give me the death-blow. Receive me, oh Lord! and forgive me my sins! — My last hour is come! I have firmness, but this surpasses all that can be borne! — But no,
15 it unfolds a second coil and disengages itself. — If it should go to one of the others?” — We involuntarily moved back with a shudder.

“For heaven’s sake, do not stir, do not get up; I am a dead man! Endure with me to the end. — It loosens itself still more, it is on the point of throwing itself down. Do not move, but be on
20 your guard! Captain, it is falling on your side! Oh! this anguish is too great! — Another squeeze, and I am dead. No, it lets go!”

In this fearful moment, all eyes were fastened on the ground. The snake, raising its puffed up head, turned towards the milk. “I am saved, I am saved!” exclaimed M. leaping up, and fell sense-
25 less in the arms of his servants.

In the next moment we were all scattered and armed with sticks and stools. The crowned snake lay killed, and our poor friend was carried to his bedroom more dead than alive.

54. THE SUN-CHAFER.

30 These nice little chafers, especially the most known amongst them are called “seven eyes”, lady-bird, lady-cow &c.; they do no injury to anything, but on the contrary are very useful in as much as their very nimble caterpillars creep about on all plants and live solely on tree-lice. The chafers live on the same food,
35 but consume much less.

One sees them creeping almost everywhere, and sometimes flying, and they are even to be found in the houses in the midst of winter, where they walk about the warm room, or on mild days and sunshine, even creep on the windows of the colder parts of
40 the house. At the beginning of spring they are everywhere. When cold sets in they grow stiff, and soon after when the sun shines, run about near the snow.

To rid single plants or green houses of tree lice, one cannot

do better, than to put in the caterpillars, or if these are not to be found, the little chafer itself.

If one touches the latter they generally draw up their legs and horns, and feign to be dead; at the same time, they emit from each joint of the knee a yellow drop with quite a peculiar smell. 5

55. THE PEARL-FISHERY.

Pearls are principally taken from the bottom of the sea on the coast of Arabia in the following manner.

The pearl-fisher ties up his head in an air-tight cap, from which a long tube reaches above the water, and through which he 10 takes breath; he then lets himself down on a cord to the bottom of the sea, loaded with a stone, and collects the shells in a bag, which he carries round his neck. When he wishes to come up again, he gives a signal to his comrade, who is in a boat over him, by pulling the cord. 15

In the year 1666 a great quantity of pearls were taken near the island of Ceylon, five leagues from Manaren, where there is a precious bank of pearls, stretching three to four leagues out into the sea, and from whence the Portuguese formerly drew immense treasures. On the 11th of February, 400 vessels set sail for this 20 spot, to fish there twenty days for themselves and one for the Dutch Company.

They had built huts on the strand, and every morning a cannon was fired that no one should start before the other. The bank is six to seven fathoms deep, but the water so clear that one can see 25 the men walking below and breaking off the shells. They sit in a basket, to which they attach a stone of thirtypounds, let themselves down, and break off the shells with a particular instrument. When they have the basket full, they ascend to the surface, and the basket is afterwards drawn up. 30

But it often happens that they remain dead in the water; the strong and unhealthy odour causes them to fall in a faint and be drowned.

When the ships have got their cargo, they come to the land, and put the shells in the sand, that they may decay from the heat 35 of the sun. But such a pestilential stench results, that many die of burning fever and headache. At that time 1500 persons died within six weeks, partly from the stench, and partly from the bad water, which the slime renders as white as milk. There were 200,000 persons, with women and children, assembled on this spot, 40 all of whom were obliged to fetch water from a pond, which was half a league in circumference, and in the midst as deep as a spear,

but at the end of six weeks so shallow, that a man could walk through it.

When the shells have lain ten days, they open of themselves; the flesh is decayed, and one finds the pearl within almost bare, 5 but often in twenty not one, but for that again sometimes twenty in one. After this a number of merchants arrive. Each seller has nine brass sieves with differently sized holes. The pearls which fall through the smallest holes are sold by weight as pearl-dust; the others are valued; those of the size of a hemp seed for 10 about two kreuzers, and so on till to the largest, of the size of a hazelnut, which cost 80 dollars.

After the sale was over, the ships sailed home, some more laden with dead and sick than with pearls.

56. PLANTS AND LIGHT.

15 The vegetable creation is in intimate connection with light. It is principally light which gives to plants the variety and perfect development of colours and lustre. From light alone they receive sap, strength and life. Without light they certainly become larger, but remain without taste, colour or smell. On this 20 account they turn towards the light.

Potato plants which begin to grow in a cellar, creep from a distant point many ells on the ground, towards the side where there is a vent-hole, and creep up the wall as if they knew the way to reach the opening where they may enjoy the light. The sun- 25 flower and many others follow the movement of the sun in the sky, and turn towards it.

If in the evening one enters a meadow, rich with flowers, from the eastern side, few, perhaps no flowers are to be seen, because all are turned towards the sun; from the west all is gliste- 30 ning with blossoms. And early in the morning one sees no flowers in the meadow, when approaching from the east; they only turn to the sun, when it begins to operate; some only open to the sun at twelve at noon, some only by night, such as the splendid torch-thistle, which only blooms a few hours.

35

57. THE POTATO.

Only some centuries ago the potato was brought from America to Europe. And the friend to whom the navigator Francis Drake had sent some from America to plant, and to whom he thus wrote: "The fruit of this plant is so good and nutritious, 40 that I consider its cultivation very useful for Europe," had almost caused them to be torn up again, and thrown out of his garden.

For he thought by the word "fruit" Francis Drake had meant that which hangs on the top of the plant.

Now when autumn came, and the seedvessels were yellow, he invited a number of gentlemen of distinction to a dinner, where there was very good cheer. At the end came also a covered dish, 5 and the host stood up, and made a fine speech to the guests, in which he said he had the honour to present to them a fruit, the seed of which he had received from his friend the celebrated Drake, with the assurance, that its cultivation might become of the greatest importance to England. 10

The parliamentary gentlemen now tasted the fruit, which had been fried in butter and sprinkled over with sugar and cinnamon; but it tasted abominable, and it was only a pity to waste the sugar. Thereupon they all agreed that the fruit might indeed be good for America, but in England it did not ripen. 15

Sometime after the proprietor had the potato-tops taken up, and would throw them away. But one morning going through his garden, he saw black round balls lying in the ashes of the fire, which the gardener had made for himself, he trod upon one, and behold, it smelled as agreeable as a roasted potato. 20

He asked the gardener what balls these were, and the latter told him, that they had been hanging at the root of the American plant.

The master's eyes were only now opened. He had the balls collected, and then again invited the parliamentary gentlemen to 25 dinner, on which occasion he probably made another speech, the contents of which will have been, that man, if he judges merely from what lies on the surface, and does not examine still deeper, may sometimes be very much mistaken.

58. THE COMMON ELDER.

30

The Elder throws out several stems from the root. On young branches the bark is green, on older a light grey, and full of cracks. The wood of the stem is white, tolerably hard and contains a white spongy pith. The leaves are feathery, oval, sharp at the points, jagged, of a dark green colour, and disagreeable smell. 35 The blossoms form large umbels, are small and white, with five splits; the fruit is dark red, has three kernels within, dispersed amongst the pulp.

The Elder grows everywhere, even up to the cold summits of the mountains, in shady hedges, on walls, on damp places in 40 forests, upon ruins, and round cottages.

The Elder blossoms in June and July; the berries ripen in October.

It is a very useful shrub. From the juice of the berries a pap is made which, like the tea made from the flowers, creates perspiration, and is therefore used for colds. The flowers are also used externally, as emollient poultices. The leaves bound
5 round the head, cure head-ache. The hard wood of this shrub may very well be used for rules, wooden needles &c. The use of the leaves, especially the young ones, is injurious to man and cattle; the ripe berries are a poison for the domestic hen.

The Elder was held sacred by the ancient Vandals, and we
10 too, have every reason to hold it in respect, for the tea prepared from its flowers has saved the health and life of many.

59. THE OAK.

Amongst the indigenous trees of our forests, the first rank belongs to the splendid Oak, which unites beauty to strength and
15 usefulness. It furnishes pillars as firm as a rock for building our dwellings, and adorns our rooms with useful furniture. In all ages it has been venerated by every nation, and in antiquity it was even consecrated to the Gods.

There are two different kinds of Oak with us, both of which
20 grow in Europe, but especially in Germany.

The *Winter- or Evergreen-Oak* has a brown, furrowed bark, but which is whitish and smooth on the younger branches. The blossoms only appear at the end of May; the acorns grow like grapes on short stalks, from three to five pieces together, and ri-
25 pen in November. The wood is somewhat reddish, and is of all European woods the firmest and most lasting.

The other kind is the *Summer-Oak*. The leaves and flowers of this appear some weeks earlier. The fruit grows more singly and on long stalks, and comes to perfection in September or Oc-
30 tober. The bark is blackish outside, often covered with white mould. The wood is of a lighter colour than the other, and becomes somewhat blackish when old.

The roots of the Oak spread very much in the ground, and by this get a firm and secure hold. Their trunk grows very
35 straight, and attains a considerable height. The branches are generally very strong, spread out, and form from the trunk wide angles. The leaves are large and scalloped, grow in tufts, and are of a dark green colour, by which one can recognize an oak-forest, even from afar. Their fruit, the acorn, is round, and
40 has a very bitter taste. The oak comes to greatest perfection in forests situated very high and a little damp. Their strong exhalation causes them frequently to be struck by lightning.

The oaks grow slowly, but attain an enormous age; they

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do not accomplish their full growth under two to three hundred years, but make it up by living five hundred. We have even examples of Oaks which were certainly at least a thousand years old.

The most important use of the Oak consists in its wood, it being very firm, and resisting decay perfectly; it is therefore employed with advantage in building pillars of bridges, axletrees of mill-wheels and such things. Very lasting and handsome furniture is also made of it. If the tree is put into water immediately after it is felled and then left there three years, the wood will not warp. The bark which contains much bitter and astringent substances, is used for tanning leather; but one can also, and with more advantage, use the saw-dust.

The acorns furnish an excellent fattening for pigs. From the sting of an insect, called the gall-wasp, excrescences arise on the branches and leaves, which are called nut-galls and are used in making ink.

Men who had been of service to their country, were rewarded by the ancient Germans with garlands of oak.

60. THE CORK-TREE

The Cork-tree grows in Spain, Portugal, the South of France, Italy and in the North of Africa, and is a tall, strong tree, which commonly attains to the age of a hundred years. The ever-green leaves of a light green colour are oval and indented, the upper side smooth and the under woolly. The fruit resembles the common acorn in shape, and is eaten in Spain like chesnuts.

The outer bark is thicker than that of other trees. When the tree has reached a certain age, it casts the bark of itself; but this is not as good as that which is peeled off, from time to time. This takes place every eight to ten years, and does not injure the tree in the least, if only the fine peel lying under the bark, is not damaged. Soon after the process of peeling, a juice oozes out of the tree, which hardens in the air, and forms a new bark. The detached pieces are steeped in water, and when dry, held over a coal fire, by which the bark becomes soft. Lastly the bark is pressed with weights to make it even, and then dried and packed.

The use of cork as stoppers for bottles, is said only to have been introduced in the fifteenth century; but they had nevertheless made swimming clothes out of it in olden times. A waistcoat lined with twelve pounds can bear up a full grown man. In many parts of Spain the walls of the rooms are wainscotted with cork, to render them warm and keep them dry.

61. THE SUGAR-CANE.

The Sugar-cane which is already distinguished from other kinds of grass, by the long wool, which rises out of the calix, and its bivalve crown, originally grew in the East-Indies, but is
5 now cultivated in many warm countries, where it has been brought by the Europeans.

In damp places and in water it grows at least twice as high as a man; and about a year and a quarter after a piece of the separated root has been put into a moist soil, it contains, espec-
10 ally when it is quite ripe, a fine, sweet, very juicy pith, from which they press out the sugar by means of cylinders.

This is, however, a very troublesome and at the same time dangerous work; for as the sugar-cane cannot be kept, but spoils at the end of 24 hours, the Negroes are often obliged, at the
15 time of the sugar-harvest, to stand day and night before the cylinders holding the sugar-cane to them; they then often become sleepy, and without observing it, come with a finger between the cylinders, which immediately draw in the finger, and afterwards the hand between them, and completely crush it. On this account
20 there is always some one standing near them, with a sharp hatchet who instantly chops off the finger or hand, when it has become entangled, that the whole man should not be crushed by the wheel.

We regale ourselves with sugar, and know not how much
25 our poor brethren have suffered in preparing it.

The juice of sugar is so nutritious, that the Negroes, whom their masters, if they are only commonly reasonable, do not forbid in the time of sugar-harvest to eat as much as they like, usually become fat on it.

30 After the juice is pressed out of the cane, it is boiled in caldrons, purified with clay, and made into sugar.

62. THE BREADFRUIT-TREE.

The Breadfruit-tree is a precious gift for those countries in which our common kind of corn does not prosper, on account of
35 the great heat. It grows partly in the East-Indies, partly and principally in the islands of the South-Sea, and grows to about the size of a middling oak; the leaves are a foot and a half long, and contain a milky juice. The fruit is oval, almost the shape of a melon; those bearing seed are said to weigh sometimes 100
40 pounds, but commonly only from 20—30; those without seed attain in the highest case to the size of a man's head. Under its rough green peel is a white spongy pulp, as open as newly baked

bread. The fruit, when perfectly ripe, is yellow, and contains a disagreeably sweet pap, which is seldom eaten, and only with precaution, being said to be unwholesome.

They commonly gather the fruit before it is ripe, cut it, peeled or unpeeled, into three or four parts, roll it up in leaves, and broil it on hot stones; for without being broiled it cannot be eaten. When prepared in this way, it tastes like wheaten bread, in which some potato flour has been mixed.

But they prepare it also in another manner. The fruit when not quite ripe is gathered and put in heaps, that it may ripen afterwards. They then throw the flesh, which has been separated from the peel and kernels, into deep paved pits, cover it with leaves and stones, and leave it to ferment. From this fermented or leavened dough, they form loaves, wrap them in leaves and bake them on hot stones. In this way the bread keeps longer, than when it is broiled without having fermented; it is therefore that the Otahiti Indians take it with them on long voyages.

The Breadfruit-tree is very easily propagated in hot countries. Three trees feed a man nearly a whole year, and ten of them are fully sufficient for a moderately numerous family. The wood is soft and yellowish, they use it for all sorts of works, but it takes no polish. Out of the inner rind they make stuffs, and the leaves serve partly to wrap up the fruit when broiling and baking, and partly, instead of table clothes when eating. The fallen male flowers are used as tinder. The juice which oozes out of the trunk, upon incisions being made, when boiled in cocoa milk, gives a good bird-lime, and with sago, sugar and the white of egg a very hard cement.

Till now every attempt to transplant this useful tree into southern Europe has been in vain; but, notwithstanding, one has not given up the hope of a successful result.

63. THE INDIGO-PLANT.

The Indigo-plant grows in the East-Indies, but is likewise cultivated there in the same manner as in the West-Indies. The round grains of seed are sown in rows of small drills ranged in a line, after which they generally come up at the end of six days. In the second month the leaves are cut off for the first time, and from that time every six to eight weeks again, until the plants are about two years old, from which time the leaves can no more be used.

They put the gathered leaves into barrels, pour water over them, and let it stand upon them, until it has absorbed the colouring particles; after that they pour the coloured fluid into

other vessels and stir it about, till the dye stuff has settled in lumps at the bottom; the water is then let off, and the Indigo put into long bags, until the water has all dropped out. When it is quite dry, they put it into small wooden chests, in which
5 it is exported.

64. THE MINES.

In the interior of many mountains different kinds of ore are found, from which metals are obtained, and even in very early times men were occupied with extracting this ore from the bowels
10 of the earth. For this purpose pits and subterranean passages, like cellars and caves, are built into the mountain, which are deeper and more extensive, according to the depth at which the ore lies concealed in the mountain.

The people who are occupied in working such mines, are
15 called miners, and have a very painful life, exposed to many dangers. Early, at sunrise or even at midnight, when they have first prayed to God, they go down into the shaft of the mine, and soon disappear in its depths. Lamps or candles, which they are accustomed to carry on their heads, light their sad and silent way.
20 This awful stillness is only broken by the noise of the subterranean water which is drawn up to the surface by pumps, the drops falling from the roof, and by the grave salutation of the miners when they meet: "I wish you good luck."

When they have reached the place where they are to con-
25 tinue their work, they ask the protection and assistance of the Almighty, for there below they are far from all human aid; high above them on the surface of the earth, are the dwellings of man, and no ray of sun penetrates into these sombre depths. One only hears the blows of the iron hammers, which the vigorous hand of
30 the miner strikes against the blocks of rock; for every one is obliged to be very attentive to his work, that he does not run the risk of being wounded or killed by the fall of some rock. Others, however, descend into the cavities with barrows which they also call dogs, to transport the pieces of ore to that place, where
35 they are again put into chests, and drawn up to the surface by machinery.

Thus painful and wretched is the life of these people, and so monotonous and sad all that surrounds them at their work, that they do not, as the peasant encouraged by the song of the lark,
40 tune their voices to some merry lay. Only from time to time, one hears the edifying strain of a pious canticle, a proof of the grave and still life of these people, who are but too often warned and made careful by accidents which have happened to one or

other of their comrades. Above them hang frightful masses of rock, which threaten at every moment to fall down. Frequently too an impetuous water unexpectedly rushes against them, roaring furiously, or fatal exhalations lay them prostrate. It is therefore quite natural that when, after having ended their labours, they 5 come again into the lighted dwellings on the surface of the earth, they gladly give themselves up to mirth and enliven themselves by cheerful music, for which purpose there are always some amongst them who understand several instruments.

The extracted pieces of ore are first cleared from the earth, 10 then broken into small pieces by large hammers, and lastly brought into the smelting ovens, where by the intense heat of the fire, the pure metal is separated from the dross. There are large reservoirs here, in which the ore is heaped up, but in such a manner, that the flames, which are kept up day and night, can penetrate 15 everywhere by means of the current of air, and the ore soon becomes red hot; the metal becomes fluid and the workmen receive it in particular moulds, out of which it is taken, when cold, and employed to different purposes.

IV. POETRY.

1. A CALM AT SEA.

A profound calm reigns on the water; the sea reposes without a motion; and the mariner concerned, sees smooth plains all around; not the least breath from any part, the frightful silence of death. Not a wave stirring on the wide main.

2. CHARITY.

Kind actions performed in secret, and from a pure source, are like dead which live in the grave, like flowers which stand the storm, like stars which never set.

3. A PROVERB.

One can always recognize the bell by its sound, the bird by its song, the man by his gait, the fool by his words.

4. HUMAN WISDOM.

There is a God who rules the world; yet man in his presumption often says: "I have accomplished this work," and 'tis God who has done it.

5. A FRIEND.

A friend in need, a friend till death, a friend when absent, are three strong bridges.

6. FRIEND AND FOE.

A friend is dear to me, but a foe can also be of use; if the friend shows me what I can do, the foe teaches me what I ought to do.

7. A WARNING.

Do not hurt the smallest worm!
 Even in its shabby garb,
 God in heaven likes it well,
 Kindly looks on it from far; 5
 Leads it to the blade of grass,
 There to eat to its good pleasure,
 Shows to it the drop of dew,
 Fully there to quench its thirst;
 Gives it mirth and gaiety, 10
 Dearest child, o! hurt it not!

8. BURNING WITHOUT FIRE.

The beautiful sun burns without fire;
 Boiling water burns without fire;
 The sting of the nettle burns without fire; 15
 The stone of hell burns without fire;
 Grief of heart burns without fire;
 Anger in the heart burns without fire.

9. MAXIM.

Without labour, what can you gain? 20
 Without insight, what can you undertake?
 Without wisdom, what can you unite?
 Without dignity, how do you appear?
 Without grace, how can you edify?
 Without humility, in whom can you have confidence? 25
 Without faith, to what can you aspire?
 Without love, what can you attain?
 Without virtue, what can you accomplish?

9. CHILD AND WARRIOR.

The boy goes to school, the soldier to the field, 30
 Let every one endeavour to become a hero in his day.

11. FAITHFULNESS.

Honor is the core of man; humility leads us heavenward;
 the severity which overcomes itself, is necessary for success in
 life; but faithfulness includes them all three and love and peace 35
 besides

12. MORNING-HYMN.

The pale stars have lost their golden lustre; the night will soon have disappeared; the morn begins to dawn.

A deep silence is still reigning, in vale and everywhere; on
5 fresh bedewed branches, the nightingale now sings.

It sings the praise and honor of the great Lord of Earth, who over land and ocean his blessing hand extends.

He has chased away the night, ye children never fear; the father of all light comes ever to those he loves.

13. SUNDAY.

Sunday is come, a nosegay on his hat, his eye is serene and cheerful, he wishes well to all.

He clambers up the mountains, he wanders through the valley; he invites all mankind to prayer.

15 And as young and old are adorned in fine clothes, even so he has dressed for them both field and wood.

And as he brings joy, peace, and rest to all, do you too salute every one in a kind familiar manner.

14. THE POOR CHILD.

20 I am a poor, poor child, for father and mother are dead; the wind blows through my clothes, I have not a morsel of bread. Oh! you who are rich and happy, and have both father and mother, oh! give me, pray, a warm coat, a morsel to restore me.

15. THE OLD MAN.

25 My strength is all gone, I am old and weak;
Mirth and wine animate me but little;
My charms are gone, the bloom has left my cheeks;
Death is knocking at my door. Heaven be praised! I open
without fear to him.

30 My career has been one harmonious song.

16. THREE PAIRS AND ONE.

You have two ears and one mouth. Will you complain of it?
You should hear much and speak little.

You have two eyes and one mouth. Consider it well!

35 You should see much and be silent on many subjects.

You have two hands and one mouth. Reflect upon it.

Two are for working and one for eating.

22. THE FLY AND THE BEE.

The fly said to the bee: "My dear bee, tell me how do you manage that in none of your expeditions you are persecuted like me. I must protect my life from every hand; you soar freely on
 5 high, you gather honey with impunity from the flowers. Now if I stretch my nose near a poor man's bread, or near a rich man's dish, I am instantly threatened with death. I think if I could sting and revenge myself as sharply on my enemies, they would leave me in peace." — "You are under a mistake," replied the bee,
 10 "what is a much surer protection to me, is, that I by my industry am useful to man."

23. THE GOOSE.

A goose, which was as white as snow, carried its little head very high, and imagined it was a swan. "Of a truth," said the
 15 little fool, "I only want the long beautifully arched neck". It now separated from its sisters, stretched its neck and gave itself airs, became a ridiculous goose, and was nevertheless no swan.

24. THE FIRE-FLY.

See the little worm playing round me as proud as if it were
 20 a king; the breast is shining with gold and little stars; it flies gaily from blade to blade, for it is beautiful. Oh! how beautiful, how good and great must He be, who created thee so small, and yet adorned with so much splendour, and who now makes thee so joyous! — that God to us invisible.

30

25. THE HAWK AND THE STORKS.

A hawk attacked a lark in the presence of two storks, strangled, plucked and eat it. "Ah," said the stork, "the poor lark, who sung so nicely but just now." — "Only spare your sighs, stork," said the hawk, "the poor frog whom you devoured, it is to be la-
 35 mented, only just now it croaked so nicely."

26. THE CUCKOO AND THE LARK.

The cuckoo asked the lark: "How comes it, tell me, that the travelled storks are not more cunning than we?" "It only should prove to us," replied the lark, with a laugh, "that fools by dint
 40 of travelling do not become more wise."

27. ONE WAY OF ENLIGHTENING.

An ape one night set fire to a cedar wood and was in great delight to find it so bright.

"Come, brothers, see what I can do, I myself, I convert night into day."

The brethren came large and small, admired this illumination and all cried out: "Long live brother Jack! Ape Jack is worthy to descend to posterity, he has *enlightened* the country."

28. THE APE AND THE WATCH.

An ape once found a watch, which he fastened tightly round his body with a cord, after which he looked at it and said: "What is the matter with this watch? for it does not go right."

He opened it and put it back, and the next moment put it on again, he then worked at the dial, held it to his ear a little and said: "The movement is wrong;" he sets to and opens it again and fidgets underneath at the little chain, pushes at the little wheels, and in short twists and turns till at length it stops going. It happened to him as to every one who attempts to do something which he does not understand.

29. THE BLIND AND THE LAME.

A blind man met a lame one by chance in the street, and the former was rejoicing in the expectation that the latter would lead him. "Assist you?" said the lame man, "I, poor man, cannot walk myself; but it appears that you have still very strong shoulders for a burthen. If you make up your mind to carry me, I shall tell you the way. In that way your strong foot will be my leg, and my clear eye will become yours." The lame man with his crutches gets up on the blind man's back, and this pair united thus accomplished what neither could alone.

30. THE FISHERMAN AND THE TREASURE.

A fisherman, who with his net gained his bread and lived content, made a heavy take. He was struck with compassion and horror on finding a dead body in his net. "He shall receive the last service from me," said he, "in the same way he lost his life, I too may perish". Out of precaution he took him to a safe place, where the high tide did not reach; he there, heated and panting, dug deep and found in shovelling — a treasure.

31. REVENGE.

The servant has stabbed the noble Lord,
 The servant wished to be knight himself.
 He killed him in the dark wood, and sunk his body in the
 Rhine.

He put on the shining armour, and sprang quickly upon his
 master's steed.

But as he is about to gallop over the bridge, the steed
 starts back and rears;

And when he gave him the golden spur, wildly flung him
 into the torrent beneath.

He struggled and paddled with his hands and feet, but the
 heavy armour dragged him down.

32. THE SEARCHERS FOR TREASURES.

"Listen, children," said a sick man, who had gained much
 by cultivating the vine, "there is a treasure in our vine-yard, only
 dig for it." — "In which place?" demanded they all, "tell the
 spot." — "Dig, dig!" — and with these words he died.

Scarcely was the old man consigned to the grave, when they
 began to dig day and night. The vine-yard was turned up again
 and again, with hoe, spade and mattock. There was not a clod
 unturned; they even riddled the earth through a sieve, made furrows
 along and across, to and fro in search of every stone.

But no trace of a treasure was to be found, and every one
 thought himself duped. But scarcely had the next year begun,
 when they perceived with astonishment that every vine bore three-
 fold. Only then, the sons began to open their eyes, and now dug
 from one end of the year to the other, always drawing out the
 treasure.

33. CHRIST IN THE STORM.

The sea is high and the wind boisterous, but the Lord is
 greater than both.

They never can injure me, as long as He is near his child.

He was in a ship upon the sea, and had fallen asleep a little.

The storm roared, the waves struck violently against the
 weak little ship.

His poor disciples are so frightened, that they already think
 they must die;

They cry out: Lord, Lord, we perish, and He hears the sound
 of their voices.

He then awakes and rises up, and at a sign from His finger
The storm soon is still and ceases, and the little ship sails
as before.

If ever a misfortune threatens me, I will quickly pray to the
Lord Jesus; 5

He will immediately come to my succour, and then I shall
not be afraid in any distress.

34. ENIGMA.

Do you know the diamond bridge, without pillars, without
arches, erected by the hand of an old man, across the 10
waves of large rivers?

He builds it up in a few days, with so little noise that one
scarce perceives it.

Yet it can bear heavy burdens, and has place, enough for a
hundred carriages. 15

But scarcely is the old man gone, when a boy runs up quite
joyfully,

He quickly tears down the bridge so that you see no trace
of it more.

35. ENIGMA.

20

There is a bridge of pearls, high above a grey lake. It
stands there, the construction of a moment, and in another vanishes
out of sight. The highest vessels pass under its arch; the bridge
itself never bore any burthen, and appears to fly when one ap-
proaches. It only comes with the torrent and disappears as soon 25
as the floods are dried up. Now tell me, where is this bridge,
and who has so ingeniously constructed it?

36. ENIGMA.

It is a bird, which in swiftness competes with the eagles flight;
It is a fish and divides the waves, which never bore a 30
greater monster;

It is an elephant, which carries towers on its mighty back;
It resembles a creeping worm, when it moves its feet;
And when it has firmly grappled with its pointed iron tooth,
It stands as it were on firm feet, and dares the raging hurricane. 35

37. ENIGMA.

Many thousands of silver-white sheep are walking on a large
meadow;

As we see them wandering in our day, the oldest of the old
saw them in his.

They never grow old, and draw life from an inexhaustible well;
A shepherd is allotted to them with a beautifully arched
5 silver bow.

He drives them out through golden gates, he counts them over
every night.

And has never lost one of the lambs, as often as he has
made that way;

10 A faithful dog helps him to lead them, a merry ram frisks on
before.

Can you now point out to me the flock? and tell me too
the shepherd?

38. ENIGMA.

15 How is that called which few prize?
And yet it adorns the hand of the greatest Emperor.
It is made to injure,
And most resembles the sword.

20 It sheds no blood, and yet makes a thousand wounds,
It robs no one, and yet makes rich;
It has conquered the world,
And makes life smooth and easy.

It has founded the greatest realms,
The oldest cities it has built;
25 Yet it has never kindled war,
And happy the people who confide in it.

39. THE GERMANS.

The Germans are an ancient people,
Yet only learn to speak to-day:
30 If only they would learn too,
How they should act as true Germans.

Gruner, Fr.

Select specimens of german litteratur

Stuttgart 1852

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